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1922

S. Indian Epigraphy
Annual Report
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672-A

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1922.

CONTENTS.

PART I.

	PAGE
Office routine	1
Assistant Superintendent's tour	1
Tours of the establishment	4
The year's work—	
Publication	6
Collection	6
Expenditure and Receipts	7
Return of Stores	7
Places examined during the year	7
Programme for 1922-23	8
Appendix A—List of copper-plates examined during 1921-22	9
" B—Stones inscriptions copied in 1921	11
" C— " " " in 1922	51
" D—Photographs taken during 1921-22	82
" E—Dates of inscriptions of 1921-22 calculated	84
" F— " " of 1910-11 and 1911-12	91
calculated	91

PART II.

The Nalas—	
Foundation of a <i>Satra</i> by the son of Bhavadatta	95
Panditacharya Ranaka Sri-Vāvanadēva	95
" Sri Yōgēsvaradēva	96
Queen Vīgrahamahādēvi, as witness	96
The Eastern Chālukyas—	
Indravarma-Mahārāja <i>alias</i> Indra-Bhaṭṭāraka	96
His title 'Tyāgadhēnu'	96
The Malayas of the Sūryavamśa	97
The Vēṅgi King Rajarāja II	97
His subordinate Mummaḍi-Bhīma of the Sūryavamśa	98
The Chōlas—	
Tirukōyilūr, its connection with Vaishṇava saints	98
Its antiquities	98
Tiruvadi—its connection with Saint Appar	99
Its antiquity	99
Tiruveṇṇainallūr, Saint Sundarar	100
Tiruvamāttūr temple in the Dēvāram	100
Parāntaka I—his daughter Viramādēviyār	100
Rājārāja I	100
Tittaipirāṇ, father-in-law of Rajarāja I	101
Qualification for membership in the village assembly	101
Rajādhirāja I	101
Re-survey and re-assessment of lands	102
Kulōttuṅga-Chōladēva I	102
Kulōttuṅga-Chōla III	103
Tiruvarambattamudanār, a disciple of Rāmānuja	103
Rājārāja III	104
The Pandyas—	
Māṇavarman Sundara-Pāṇḍya I	105
Jaṭavarman Sundara-Pāṇḍya I	105
Jaṭavarman Vira-Pāṇḍya III	105
Māṇavarman Śrīvallabha	105
Jaṭavarman Vira-Pāṇḍya	105
Māṇavarman Vikrama Pāṇḍya	105
His elder brother Kulaśēkhara	106
Jaṭavarman Parākrama-Pāṇḍya	106
Māṇavarman Vira-Pāṇḍya	106

PART II—*cont.*

	PAGE
The Pallavas—	
Kopperuñjīgadēva	107
The Vijayanagara kings—	
Kampana II and his officer Sōmappa-Uḍaiyar	108
Virachampan-guligai, a coin	109
Viruppana-Uḍaiyar II and village revenue	109
Vīra Bhūpati-Uḍaiyar	109
Dēvarāya II	110
Śrīgiri, his younger brother, as officer	110
Vijayarāya	110
Virūpaksha II	111
Kumāra Mallikārjuna	111
Sāluva Narasimha	111
Aghōrāstra-Nāyanār, his image	111
Krishnarāya	112
Viruppāji-amman, daughter of Praudhadēva-Mahārāya	112
Achyutarāya	112
Nilagiri-māṇḍapa	112
Sadāsivadēva-Mahārāya	112
Śrīraṅga II	113
Rājakāryabhaṇḍāra	113
Veṅkata I	113
Veṅkata II	113
Miscellaneous—	
Vijaya-Gaṇḍagōpāla	114
Naralōkavīraṇ	115
Śrīperumbūdūr	115
General	115

PART I.

OFFICE ROUTINE.

During the year 1921-22 for which the subjoined report is submitted to Government, I continued to hold the post of the Assistant Archæological Superintendent for Epigraphy, sub. *pro tem.* to which I was appointed on 29th July 1920. Mr. K. V. Subrahmanya Ayyar, B.A., the permanent senior Assistant of this office, who was deputed to Foreign Service in Travancore in 1919 was appointed Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill (The Nilgiris), with effect from 22nd February 1922. Mr. K. Krishna Ayyangar, B.A., who had held the post of the Kanarese Epigraphical Student on probation from 10th May 1920 resigned his post on 30th June 1921 and Mr. N. Lakshminarayana Rao, M.A., a graduate of the Mysore University was appointed probationary Kanarese Epigraphical Student and joined duty on 11th August 1921.

2. The temporary establishment for publication sanctioned till 1st July 1921 in G.O. No. 790, Home (Education), dated 8th July 1920, was renewed for one more year in G.O. No. 599, Finance, dated 10th June 1921. The Government having decided that in future the publication of the new series of *South-Indian Inscriptions* (Texts) should be carried on in the office of the Government Epigraphist for India, this establishment which was expected to be disbanded on the termination of this period, viz., on the 30th June 1922 has been retained pending final orders of the Government.

3. The Collection Assistant, Mr. A. S. Ramanatha Ayyar, went on privilege leave for eight weeks from 21st July 1921. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, was absent on leave on loss of pay for 15 days from 6th November 1921. The permanent clerk, Mr. G. V. Rangarajayya, had privilege leave for one month from 1st November 1921 and has been granted furlough for eight months from 1st December 1921. Mr. Visvanatha Ayyar, the photographer, had privilege leave for three months from 13th October 1921. Mr. P. V. Jagadisa Ayyar, Tamil Reader in the temporary establishment, was granted privilege leave for 30 days from 30th January 1922 and Mr. Vijayaraghava Achariyar, Pandit of this establishment, had similar leave for three weeks from 1st December 1921.

THE ASSISTANT SUPERINTENDENT'S TOUR.

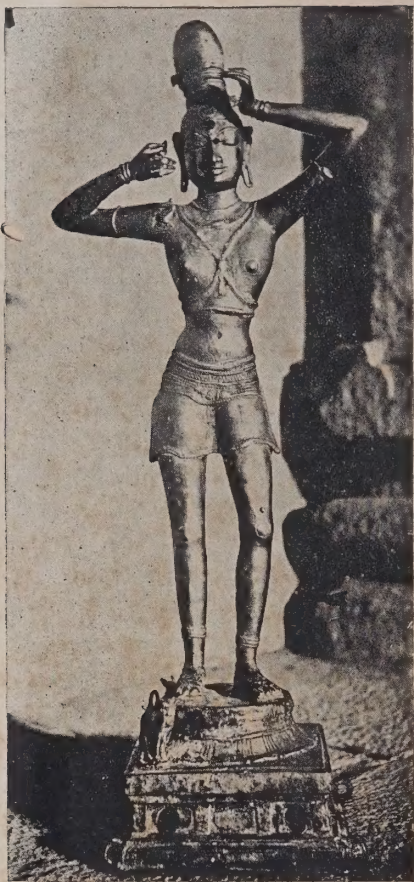
4. I left Madras on 11th May 1921 accompanied by Mr. G. V. Srinivasa Rao, the Junior Assistant, for examining in original, certain inscriptions for publication, in Tanjore, Madura and Trichinopoly districts and returned to Madras on 9th June 1921. Then I proceeded on 11th June 1921 to Dharmapuri in the Salem district, whither also Mr. G. V. Srinivasa Rao followed me, for examining some inscriptions for publication and returned to Madras on 13th June 1921. From 24th July 1921 to 9th August 1921, I was engaged on similar work in certain villages in the South Arcot district. On 30th August 1921, accompanied by my Senior Assistant, Mr. C. R. Krishnamacharlu, I proceeded to Siddāpura to obtain fresh estampages of the Aśōka inscriptions of this place and the neighbouring Jatiṅga Rāmēśvara hill for being re-edited by Prof. Hultzsch, at the request of the Government Epigraphist for India—vide G.O. No. 548, Finance, dated 27th May 1921. I returned to headquarters on 14th September 1921 and on 16th September 1921 left Madras for Chicacole Road with my Senior Assistant to examine the ruins of the old fort called Dantavakrapukōṭa within a few miles from Chicacole Road Railway Station, to make a report on the ruins at the request of the Government of Madras [Memorandum No. 407/21-1, Finance (Separate Revenue), dated 20th August 1921]. The report on the antiquities of the place submitted to the Government with my letter No. 701, dated 5th October 1921, runs as follows:—

(1) The site of this ancient fort was examined by me and my Assistant, Mr. C. R. Krishnamacharlu on 18th September 1921. The remains of the fort consist only of a rampart wall about thirty feet high and fifty feet deep at the bottom, on the average. It is said by the local people that originally there were only four main gateways of the fort, though we find now some extra openings in the rampart here

and there. The fort wall is about three miles in circumference. The rampart is entirely made of earth; no stone used in its construction is seen now. In the south of this enclosure, which is almost circular, near the village Munagavalasa close to which the fort is situated, I have found some images of red sand-stone. The most noteworthy among these is the huge broken image of the deity called Kōṭa-Durgā alias Sāmālamma (No. 700 of Appendix D) which may be about 500 years old and the image of Mahishāsūramardini. There are also one or two *vīrakals* (hero-stones) belonging to a later period. The whole group has been photographed (No. 699 of Appendix D). The Durgā image is said to have been broken into pieces by the fall, a few years ago, of the huge *aśvattha* (pipal) tree, at the foot of which it had been set up. The chief notable feature of this image is the three skulls, exhibited in the front portion of its head-gear, one being in the centre and the other two flanking it on either side near the right and left ears. The arms and the trunk of the image are severed from the head and parts of these are also missing. The pedestal with the legs of the image which must have rested on it is also missing. Further examination of this spot may bring into view this and any other images that may lie buried under-ground. The villagers report that some years ago the rampart was much higher than it is now. Photographs of the western gate which is the main entrance of the fort have been taken (Nos. 695 to 697 of Appendix D). The entire site of the fort area is strewn with pieces of brick and pottery. The ground here is undulating and towards the centre it reaches the present height of the fort wall.

5. I examined, on this occasion, also the hill called Pāṇḍavulamitta lying near this village. This monument is noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, page 9, against Purushōttapuram. It is close to the road passing from Chicacole Road railway station to Munagavalasa, being about half-way between the two places. I noticed here three dolmens of pretty good size, of which I have secured photographs (Nos. 702 and 703 of Appendix D). Besides these, there is a small dolmen with roof not more than a foot high from the surface rock. There is also another dolmen the top-slab of which has come down at one end, while the other rests on the stone originally set up to support it. Near these dolmens are found some holes dug into the surface hill-rock which vary in depth and diameter from 3 to 6 inches. The purpose of these holes is not clear. Probably grain was pounded in them. At the end of the hill towards the roadside is a cavern of no great dimensions. It is formed by a broad crevice between two sections of the hill-rock. That this was used as a habitation appears from the broad grooves made in the rock at the bottom along the front of the cavern to conduct the water flowing down from the roof and the adjoining rock towards the proper left and the front of the cavern. The edge of the roof-rock is cut in so as to prevent rain water from trickling down into the interior of the cavern. Some steps are cut in the adjoining rock close by on its proper left to facilitate access to the top of the hill from the cavern. In these respects it resembles some of the caverns of the Madura and Tinnevely districts wherein beds and Brāhmī inscriptions have been discovered. But no traces of writing or beds are found here or in the vicinity. Mr. Sewell does not notice these dolmens in his *Lists of Antiquities*.

6. Mr. Sewell in his introduction to the Ganjam district on page 2 of *Lists of Antiquities*, Vol. I, remarks: "No Buddhist or Jaina images are at present known to exist except the Aśōka rock inscriptions at Jaugada; but it seems natural to expect that some will be traced hereafter." True to Mr. Sewell's expectations I noticed some Jaina monuments in this district. My predecessor Rao Bahadur H. Krishna Sastri had brought to the notice of the Archaeological Superintendent in 1919 the existence of the Buddhist *stūpa* at Sālihundam in this district. On the south side of the hill at Sailāda, a village about two miles from the Chicacole Road railway station, is a natural cavern containing a standing Jaina image. The cavern is now called the temple of Saṅgamēśvara, a *līṅga* under the name being now worshipped here. A modern temple has also been recently raised in the front portion of the cavern. Outside the cavern are two seated Jaina images, one on the proper right and the other on the left. The latter is damaged and worn out. Photographs have been taken of the standing image in the interior of the cavern and of the well-preserved seated image on the proper right of it (Nos. 705 and 706 of Appendix D). No inscription is found here. While at Mandasa, the seat of the Zamindari of that



1. Bronze image of Kannappa-Nayanar, Kalahasti (No. 723 of Appendix D).



2. Bronze images of a man and woman with a lamp beside them, Kalahasti (No. 725 of Appendix D).



3. Two bronze images with inscriptions, Kalahasti (No. 724 of Appendix D).



4. Jaina image, Sailāda (No. 706 of Appendix D).

name in this district, some years back, I noticed a huge seated image of a Jaina *Tīrthaṅkara* close to the flight of steps of the tank in the village. This Jaina image too is not mentioned in Mr. Sewell's *Lists*. These instances suggest that a closer examination of the district may bring to light some more Buddhist and Jaina monuments.

7. On 13th August 1921, I left for Nellore to examine the copper-plate inscription fixed into the monolithic pillar set up on a platform near the park at Stonehousepet. The inscription which is in Telugu verse is dated in A.D. 1843 and mentions the fact of the quarter now called Stonehousepet having been originally planned and founded by the then Collector, Mr. Stonehouse, and a tank called Raṅgapushkarinī, having been constructed by his Head Sheristadar, Madhvapati Puruṣhōttama Pantulu, dedicating it to the god 'Talpagiri Raṅganātha' at Raṅganāyakulapēta, another popular suburb of the town. The tank has now entirely disappeared and a park has been raised on the spot. This monument was brought to the notice of the department by M.R. Ky. O. Venkatarangayya Pantulu Garu, B.A., B.L., District Court Vakil, Nellore.

On this occasion here again, I noticed some early monuments not noticed hitherto by the department. Among these is to be noted particularly the early sculpture, in relief, of an elephant with a rider on it, kept leaning against the basement of the rest-house called Gausāsātram near the junction of the Anicut road and the Railway Station road. Near the front legs of the elephant is a much-worn-out inscription in Telugu characters of about the 7th century A.D. This is the earliest known record at Nellore. Messrs. Butterworth and Venugopaul Chetty have not noticed it in their volumes of *Nellore Inscriptions*. Close to this is another sculpture of a cavalier riding on his horse. This is not as old as the elephant sculpture and bears no inscription.

Near the old bungalow to the east of the Venkatagiri Rajah's College is a half-buried standing image in black stone of a Jaina *Tīrthaṅkara* with serpent hoods over his head. This is probably Pārśvanātha. There is also another seated image of a Jaina teacher in the Nrisimhasvāmin temple in the Damduvāri street. The discovery of the said Jaina images at Nellore brings to light the fact of Jaina associations with Nellore, which is not suggested by Mr. Sewell's notice of the place in his *Lists of Antiquities*.

8. In connexion with the publication work, again, I left Madras on 15th October 1921 and visiting Madhurāntakam, Conjeeveram and Kālahasti returned to Madras on 25th October 1921. Leaving Madras on 13th December 1921 I proceeded to Tanjore, Pullamaṅgalam and Śūlamaṅgalam in the Tanjore district accompanied by my photographer in connexion with the collection work and returned to Madras on 21st December 1921. From 11th February 1922 to 17th February 1922 I was engaged in examining the inscriptions at Kālahasti and Śrīperumbūdūr. At the former place I noticed, in the Kālahastīśvara temple, a number of inscribed stones badly misplaced in the recent renovation. Two early votive bronze images with inscriptions of about the 13th century A.D. were found by me in the store-room of the temple. They refer to the time of Rājendra-Chōla and Kulōttuṅga-Chōla (III). These have been photographed as Nos. 724 and 725 of Appendix D and are shown in Plate I. The costumes and the iconography of the images may throw some light on the life and art of this period. Here I noticed also two images of the popular Śaiva devotee Kannaṁpa, one in stone and the other in bronze. The latter place, viz., Śrīperumbūdūr, was visited in connexion with a report required by the Archæological Superintendent as to the advisability of conserving the temple. From an epigraphical point of view I do not think that the temple requires any protection by Government. From 1st March 1922 to 14th March 1922 I was touring in the Nellore district to inspect and copy the inscriptions in the rock-cut cave temples at Bhairavakoṇḍa, discovered and reported upon by Mr. Longhurst in his Archæological Report for 1921, pages 29 f. I agree with most of what Mr. Longhurst remarks about these early temples. But all of the *dvārapālas* in these temples do not, as he observes, bear horned crowns, as a rule. Careful observation would reveal the fact that only the proper left *dvārapāla* in the case of each temple, bears the horned crown, while the proper right *dvārapāla* bears no horns but only wig-like hair reaching down to the ear on either side in two sections parted in the centre of the head.

I am of opinion that the horned *dvārapāla* is *Nandi* who is known to have been the gate-keeper of the god Śiva. He is also known by the name Śringī (i.e., one who has horns). The other *dvārapāla* figure probably represents Bhṛīngī, who is another favoured attendant of Śiva and always associated with Nandi. An inscription (No. 266 of Appendix C) in archaic characters on a small rock-cut *liṅga* shrine here describes it as Śrī Dāmōdarēśvarambu. This shrine was probably named after king Dāmōdaravarman of the Ānanda-gōtra, whose copper-plate grant to Brahmans discovered in the northern part of the Nellore district has been noticed in the *Annual Report* for 1920 (p. 95). Seventeen inscriptions (Nos. 265 to 281 of Appendix C) were copied by me in these temples and most of these were read from the stone. This probably accounts for the few variations in their readings from those given in the report of the Superintendent which are based on estampages only.

9. Leaving Nellore on 15th March 1922, I proceeded to Jeypore in the Vizagapatam Agency to examine the inscriptions reported to exist at Umarkote and Konḍakambēru by Messrs. Burrows, the late Forest Officer of Jeypore, and Butler, the Assistant Agency Commissioner, in the year 1919. The want of proper communication and the dangerous nature of the wild agency tracts obliged me to take more than ordinary time for touring in these parts. Among the inscriptions copied in these parts, the Sanskrit inscription in archaic Telugu characters (No. 283 of Appendix C) belonging to the son of king Bhavadatta of the race of Nala on a slab at the Podāgaḍa hill near the village Bhandārigūḍa in the Nowrangapur taluk belongs to about the 5th century A.D. and is the earliest record in the Jeypore Agency hitherto brought to light. I returned to Madras on the 1st of May 1922. The Senior Assistant Mr. C. R. Krishnamacharlu accompanied me in my tours in the Nellore district and Jeypore Agency.

TOURS OF THE ESTABLISHMENT.

10. In addition to the above-noted tours undertaken with me, the Senior Assistant Mr. Krishnamacharlu left Madras on 13th October 1921 for Mangalore and returned to Madras on 28th November 1921 having finished the *in situ* examination for publication of the inscriptions at Bārakūr and a few other places in the South Kanara district. During this period he took fresh estampages for publication of ten inscriptions already noticed, read from the original stone 46 inscriptions and copied for the same purpose 29 new inscriptions of which 20 were unearthed at Bārakūr under his supervision. At Kadri, a quarter of Mangalore, he observed on the hill containing the Jogiyarasu-maṭha, some rock-cut cave shrines. These are entirely void of sculpture or inscriptions. This makes it difficult to determine their date and history. Their design is like that of uni-cellar temples with a covered passage corresponding to the *ardhamandapa* of the modern temples in front of it. He left Madras again on 10th December 1921 for Penukōṇḍa and Gooty in connexion with the publication work. At the former place he read from the original 21 inscriptions already registered, and copied and read from the stone 5 new inscriptions for publication. At Gooty he made *in situ* examination of 8 inscriptions already registered by the department and copied and read on the spot 6 new inscriptions. During these tours Mr. Krishnamacharlu was accompanied by the Telugu-Kannada reader Mr. T. T. Sharman. On the 12th January 1922, Mr. Krishnamacharlu proceeded to Dendulūru and Peda-Vēgi in the Kistna district to check from the original and recopy the inscriptions of these places for publication. At Dendulūru he copied a new inscription of the 13th century A.D. on a pillar reported by the villagers to have been discovered a few years back but subsequent to the last visit of the departmental officers to the village, in a raised mound in the vicinity of the village. The mound is very extensive. It is without doubt the site of an old city. The place is mentioned under the name Lendulūra in a copper-plate grant of about the 6th century A.D., belonging to the Vishnukūṇḍi king Vikramēndravarmān (*Ep. Ind.* Vol. IV, p. 193). The mound, therefore, if not already conserved, deserves to be conserved now so as to enable the Archæological department to carry on excavations at some future date. It is desirable that in such cases, the discovery of Archæological and Epigraphical monuments is brought to the notice of this department by the local officers. During this tour Mr. Krishnamacharlu was accompanied by

Mr. Sadhu Subrahmanya Sastri, B.A., the nominee of the Mahant of Tirupati whose deputation to this office to undergo training in Epigraphy was sanctioned in G.O. No. 610, Finance, dated 14th June 1921.

11. Mr. G. V. Srinivasa Rao, the Junior Assistant, did not go on independent tours besides accompanying the Assistant Superintendent to the southern districts in connexion with publication work. When I visited Tirukkōyilūr, Tiruvadi, Tiruvā-māttūr and Tiruvennainallūr to check the inscriptions already copied, for publication, I found out that a very large number of records in all these places were still left uncopied. I deputed, therefore, my Collection Assistant Mr. A. S. Ramanatha Ayyar to copy them all in his collection tour. He was entirely occupied with the copying of inscriptions for this report, though in a few cases he read from stone some records under publication. Visiting Adhamankōttai in the Salem district after leaving Madras on 28th September 1921 he proceeded to Tirukkōyilūr in the South Arcot district on 30th September 1921 where he worked till 10th October 1921. Then he examined and copied the inscriptions at Tiruvadi and a few other villages in the same district and Nīdūr and certain other places in the Tanjore district noticed in the list sub-joined towards the end of this section. After finishing work at these places which required urgent and immediate attention, Mr. Ramanatha Ayyar undertook the epigraphical survey of the villages of the Conjeeveram taluk noted in the said list. Mr. Ramanatha Ayyar's entire collection amounts to 373 inscriptions for the year.

Among the places visited by him one or two deserve special mention. Tiruvadi which is said to be one of the eight *Virattānas*, favourite to Śiva and popular among his devotees in the south, contains an eight-faced *līṅga* of the later Pallava type. One of the inscriptions here contains Tamil verses relating to the charities of Tonḍaiyarkōṇ (king of the Pallavas). The characters belong to the 13th century A.D. The place is also famous as the spot where the Tamil saint Appar was blessed with divine grace. Here is a fine image of the saint whose festivals are celebrated periodically. Tiruvennainallūr is reputed in tradition as the place where the great Tamil epic-poet Kamban (also called Kamba-nādālvār) flourished under the patronage of a certain Śaḍaiyappa-Vallal. The place is also sung in the *Dēvāram* by Saint Sundaramūrti whose images are worshipped here.

12. The Tamil Epigraphical Student Mr. V. Venkatasubba Ayyar finished in this year the rest of the villagewar survey of the Gudiyattam taluk in the North Arcot district left over last year, during the period 29th September 1921 to 4th November 1921. Then he proceeded to the village Takkōlam (same district) where some inscriptions were left uncopied previously, and having worked there from 5th November 1921 to 22nd November 1921, proceeded to Āttūr in the Chingleput taluk where he worked till 30th November 1921. He then returned to headquarters in connexion with urgent office work and again left Madras for Madura on 19th December 1921. Here he could not do much work, as the peon, Palani Mudaliyar, who had accompanied him fell ill suddenly and died in the local municipal hospital after a week's illness. He then returned to Madras on 31st December 1921. On 21st January 1922 he left for Kālahasti to finish the copying of inscriptions in the local Kālahastīśvara temple which had been pending for a long time. Most of the valuable inscriptions in the temple have been collected during the year. Mr. Venkatasubba Ayyar finished his work at Kālahasti on 16th February 1922 and from there he accompanied me to Śrīperumbūdūr where he was engaged from 17th February 1922 to 27th March 1922. He returned to Madras on 28th March 1922. His entire collection for the year numbers 241 inscriptions.

13. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on 11th November 1921 for Chicacole to examine the inscriptions at the neighbouring village Gujarātipēṭa. Here he copied one inscription which being in Oriya was forwarded to Sriman Tarini Charan Rath Mahasayo, B.A., District Munsif, Chodavaram (Vizagapatam district), for being read. This has been noticed in No. 288 of 1922 of Appendix C. Mr. Sarasvati then returned to Bapatla on 24th November 1921 and began the work of the villagewar survey of the Bapatla taluk (Guntūr district) which he carried on till 9th February 1922 with a brief interval from 25th January 1922 to 5th February 1922 during which time he went to Calcutta to attend the Second Oriental Conference. Mr. Sarasvati could not complete the epigraphical survey of the taluk. He visited only 47 villages and then proceeded to the village Sūravaram in the Gannavaram taluk, Kistna district, where he copied 5 inscriptions and returned to headquarters on the 13th February 1922. He collected on the

whole 29 inscriptions of which 23 have been reserved for inclusion in the next report. Mr. Sarasvati reports that at Pachchala-Tāḍiparru, a village in the Bapatla taluk, is a mound said to contain Buddhist ruins. This place is not mentioned in the list of conserved monuments. The Archæological Superintendent will be addressed separately regarding the place.

14. The probationary Kanarese Epigraphical Student Mr. Lakshminarayana Rao, after working with Mr. Venkatasubba Ayyar in the Gudiyattam taluk from 13th October 1921 till the first week of November 1921, went on leave without allowances for a fortnight and then proceeded to Madanapalle on 25th November 1921 to conduct the village-war epigraphical survey of the taluk. He finished this work by 8th March 1922 and returned to headquarters. During this period he visited 197 villages including hamlets and copied 59 stone inscriptions. He secured also one copper-plate inscription of the Vijayanagara king Venkata I. His collection includes some early Vaidumba records of about the 7th and 8th centuries A.D. These have been reserved for examination during the next year. As was expected the taluk has yielded some archaic inscriptions on hero-stones which may be, broadly speaking, said to belong to the period 7th to 9th centuries A.D. Some of these bear very interesting representations of battles and fights.

THE YEAR'S WORK.

Publication.

15. During the year under report 93 pages and 638 pages of additional matter respectively for *South-Indian Inscriptions* Vols. V and VI, have been sent to the Press (in addition to the 3,050 pages previously sent for *South-Indian Inscriptions*, Vol. VI, as mentioned in paragraph 11 of my Report for 1921) and 2,596 pages of manuscript have been sent to the Press for Vol. VII of the series. On the whole 3,327 pages of manuscript have been sent to the Press during the year. The further preparation of the volumes already with the Press having been taken over by the Government Epigraphist for India, the proofs and impressions relating to *South-Indian Inscriptions*, Vol. IV, have been sent to him and the other connected material will be transferred to his office when called upon to do so. In this connexion, I may mention that about 40 Oriya inscriptions copied at Simhāchalam by Rao Bahadur H. Krishna Sastri in 1920 and sent to M.R.Ry. G. Ramadas Pantulu Garu, B.A., Headmaster, Board High School, Jeypore, have been read by the gentleman for this office and their manuscripts have also been sent to the Press for inclusion in *South-Indian Inscriptions*, Vol. V.

Collection.

16. The tours of the Assistant Archæological Superintendent for Epigraphy and the establishment during the year have resulted in a collection of 808 inscriptions, of which 665 inscriptions have been reviewed in this report, and of the remaining 143 inscriptions 82 have been reserved for examination next year, while the 61 new inscriptions copied for immediate publication are included in Vol. VII of *South-Indian Inscriptions* (Texts). The year has not been lucky in getting any specially valuable copper-plate records of the early South-Indian dynasties. The record of the early Eastern Chālukya king Indravarman commonly called Indrabhaṭṭāraka (No. 2 of Appendix A) is specially noteworthy since it proves that this king who ruled only for a few days did ascend the throne. A few other records (Nos. 4, 5, 6, 7 and 8 of Appendix A) that have come from the South Kanara district throw some light on the political situation of the western coast in the beginning of the 16th century A.D., so far as it relates to the status and mutual relationship of the petty local chiefs. Another record belonging to the Vijayanagara king Venkata I (No. 9 of Appendix A) registers grant of some lands made by the king for certain festivals connected with the temple on the Tirumalai hill.

17. At the request of the Archæological Superintendent Mr. Longhurst and the Director-General of Archæology a note was furnished during the year to the Reverend Father H. Hosten, of the St. Joseph's College, Darjeeling, on the antiquity of Mailāpūr gleaned from *South-Indian Inscriptions and Literature*. The Honorary Secretary of the Sarfoji Palace Library at Tanjore sent me a hand-copy of an inscription in northern characters of the early Christian centuries. On examination this was found to be a sketch of the inscription of the Maukhari king Anantavarman, son of Śārdūlavarman, engraved in the cave temple at Barābar Hill near Gaya in the Bengal Presidency and published by Dr. Fleet in *Corpus Inscriptionum Indicarum*, Vol. III, No. 48. The sketch was probably made and found its way into the library during the stay of the veteran scholar and epigraphist, the late Dr. Burnell at Tanjore.

18. In accordance with the opinion of the Government that conservation proposals should be submitted to Government separately and not in administration reports expressed in their review of my Report for 1921, the section has been omitted from this report.

19. Appendices B and C, as already noted, contain the inscriptions reviewed in this report. The 50 photographs taken during the year are given in Appendix D. Appendix E contains the calculations of the dates made for some inscriptions with the help of Diwan Bahadur Swamikannu Pillai's *Ephemeris* and also his calculations for dates of some important inscriptions collected in 1911, but not verified before.

The year has been one full of heavy work both in the Collection and Publication branches. In getting through this and for the timely submission of my Report which was unavoidably taken up later than usual, I have had very willing co-operation from my several assistants.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Superintendent for Epigraphy, Madras, during 1921-22.

Expenditure.

	RS.	A.	P.
Assistant Superintendent	5,009	10	11
Establishment (including the temporary additions to pay) ..	16,625	5	9
Travelling allowance	4,667	9	6
Contingencies	6,749	10	4
Total ..	33,352	4	6

Receipts.

	RS.	A.	P.
Garden produce	20	0	0
Grazing fees	8	0	0
Sale of photographs	3	0	0
Total ..	31	0	0

21. Return of stores of the Epigraphical Branch of the Archaeological Department, Madras, for the year ending 31st March 1922.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

22. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *North Arcot district.*—* 6 villages of the Gudiyattam taluk (Nos. 199 to 242 of Appendix B) and Takkōlam (Nos. 243 to 277 of Appendix B) (*Arkonam*).

II. *South Arcot district.*—Tirukkōyilūr, (Nos. 308 to 358 of Appendix B) Tiruvadi, (Nos. 359 to 422 of Appendix B), Tiruvennainallūr, (Nos. 423 to 512 of Appendix B) and Ēmappērūr (Nos. 513 to 533 of Appendix B) (*Tirukkogilur*), Tiruvā-māttūr (Nos. 1 to 71 of Appendix C) (*Villupuram*) and Tirunāraiyr (Nos. 542 to 545 of Appendix B) (*Chidambaram*).

III. *Chingleput district*.—* 8 villages of the Conjeeveram taluk, (Nos. 208 to 264 of Appendix C), Āttūr (Nos. 278 to 301 of Appendix B) (*Chingleput*), Araśār-kōyil (Nos. 302 to 307 of Appendix B) (*Madhurantakam*), and Śrīperumbūdūr (Nos. 185 to 207 of Appendix C) (*Sriperumbudur*).

IV. *Chittoor district*.—Kālahasti (Nos. 81 to 84 of Appendix C) (*Kalahasti*).

V. *Jeypore Agency*.—Kōṇḍakambēru (Nos. 286 and 287 of Appendix C), Dodra (No. 282 of Appendix C) and Bhaṇḍārigūda (No. 283 of Appendix C) (*Malkangiri*) and Palasgaom (Nos. 284 and 285 of Appendix C) (*Nowrangpur*).

VI. *Kistna district*.—Sūravaram (Nos. 289 to 294 of Appendix C) (*Gudivada*).

VII. *Nellore district*.—Bhairavakōṇḍa (Nos. 265 to 281 of Appendix C) (*Udayagiri*) and Nellore (Nos. 565 to 567 of Appendix B) (*Nellore*).

VIII. *Tanjore district*.—Nīdūr (Nos. 534 to 537 of Appendix B and Tiruninriyūr (No. 538 of Appendix B) (*Mayaveram*), Nellitope (Nos. 539 to 541 of Appendix B) Pullamaṅgai (Nos. 546 to 559 of Appendix B), Śūlamaṅgalam (Nos. 561 to 564 of Appendix B) (*Papanasam*) and Śeyyāttumaṅgai, (Nos. 72 to 78 of Appendix C) Virkūḍi (Nos. 79 to 81 of Appendix C) (*Nannilam*).

IX. *Vizagapatam district*.—Gujarātīpēṭa (No. 283 of Appendix C) (*Chipurupalli*).

* In all 33 villages were visited.

23. Tour programme of the Assistant Superintendent for Epigraphy, Southern Circle, for the field season 1922-23.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Ākiripalli	Gannavaram—Kistna ..	A Nrisiṅha temple with inscriptions.
2	Ākkūr	Cheyar—North Arcot ..	Reported to contain inscriptions.
3	Anakkāvūr	Do. ..	Do.
4	Anandamaṅgalam	Madurantakam—Chingleput.	Do.
5	Anūr	Avanashi—Coimbatore ..	A ruined Śiva temple with inscriptions.
6	Bāḍar	Wandiwash—North Arcot.	Reported to contain inscriptions.
7	Iḍigaraī	Coimbatore—Coimbatore ..	Do.
8	Ilaparū	Gudivada—Kistna ..	Do.
9	Karuṅgāli	Ponneri—Chingleput ..	Do.
10	Kavuṅji	Kodaikanal—Madura ..	Inscriptions on a rock near the residence of a Tambirāṇ.
11	Koṇḍuṅgālūr	Wandiwash—North Arcot.	Reported to contain inscriptions.
12	Kondagai	Madura—Madura ..	Śiva and Vishṇu temples with inscriptions.
13	Kottapalli	Nandikotkur—Kurnool ..	Two inscriptions in the Sarasvatī temple.
14	Kōyilpālayam	Erode—Coimbatore ..	Reported to contain inscriptions.
15	Kōvilūr	Cheyar—North Arcot ..	Do.
16	Kōttaravelli	Gudivada—Kistna ..	An inscribed slab in a tank.
17	Madhurantakam	Madurantakam—Chingleput.	Contains many inscriptions uncopied.
18	Mallavōlu	Bandar—Kistna ..	Reported to contain inscriptions.
19	Mollēru	Polavaram—Godavari ..	A small inscribed slab on the Talapukōṇḍa hillock.
20	Pallavaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
21	Pamaru	Bandar—Kistna ..	Reported to contain inscriptions.
22	Paṭṇam	Kadiri—Anantapur ..	Reported to contain an old Vaidumba record.
23	Pirāṇmalai	Tiruppattur—Rāmnad ..	To copy the uncopied inscriptions of the temple.
24	Pūmbārai	Kodaikanal—Madura ..	One temple with Malayalam inscriptions.
25	Pūthanguḍi	Manantoddy—Malabar ..	Two inscriptions in Kanarese in the Vishṇu temple.
26	Puttūr	Dindigul—Madura ..	Reported to contain inscriptions.
27	Saṅgamēśvaram	Gannavaram—Kistna ..	Two old inscriptions in the Saṅgamēśvara temple.
28	Śiṅgaperumālākōyil	Chingleput—Chingleput.	To examine the interior of the cave temple.
29	Śiruguppa	Śiruguppa—Bellary ..	Inscribed slab on the Deśanur ancient.
30	Śrīnivāsapuram	Avanashi—Coimbatore ..	An old Śiva temple with inscriptions.
31	Tripuṇitura	Cochin State ..	Two Vatteḷuttu inscriptions in a church.
32	Virūr	Atmakur—Nellore ..	An inscribed slab in the Mallikarjunaśvāmi temple.

B. Detailed survey of inscriptions—talukwar.

1 Bapatla taluk—Guntūr district.

2. Conjeeveram taluk—Chingleput district.

3. Hospet taluk—Bellary district.

APPENDIX.

A.—List of copper plates examined during the year 1921-22.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	M.R.Ry. Pendyala Venkata-subrahmanya Sastri, National College, Bandar, through the Tahsildar of Bandar, Kistna district.	....	....	Śaka 940 (in words), Jyeshtha, Krishnā-pakṣa, Sunavami, Sunday.	Telugu ..	Returned to the Tahsildar of Bandar.	....	Records the grant of the village [Ta]lipādi as an agraḥāra and two tanks by the Malaya chiefs Kama-rāju Erama-rāju, Immaḍi Bedaṅga-rāju, Sōḍapa-rāju, Kalyuga Kanna-rāju and Marvala Garuḍa to Nadupā-Nāyaka the general of Chōḍaya-rāja. The record is written very indifferently.
2	M.R.Ry. Pendyala Venkata-subrahmanya Sastri, National College, Bandar, through the President, District Board, Godavari district.	Eastern Chalukya.	Indravarma-Mahārāja alias Tyāgaḍhenu.	....	Sanskrit in archaic Telugu characters.	Returned to the owner.	....	Gift of the village Kōḍanāgura by the king as a brahmadeya to the brahman (Chēḍi-sarman of the Bharadvāja-gōtra and the Vājasaneyā-charana. The king is called the grandson of Kirtivarma-Mahārāja, and the son of Vishnuvardhana-Mahārāja, i.e., Kūḍja-Vishnuvardhana.
3	The Revenue Divisional Officer, Ellore, Kistna district.	Do.	Sarvalokaśrīya Śrī Vishnuvardhana-Mahārāja alias Rajarājadeva.	2nd year ..	Sanskrit in Telugu characters.	Purchased for the Madras Government Museum.	....	Registers the gift of the governorship (mammiya - nīṭadḍham-adhipatyam) over 1,000 villages in Vēṅṅipura-vishaya to the chief Mummadi Bhima of the Solar race, who was a much favoured subordinate of the king. The king is said to have been crowned in Tula-lagna on Wednesday, the tenth day of the dark fortnight of Karkaṭaka (Kūḍra).
4	The Tahsildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1465, Śōbhakṛit, Chaitra, 4th, Friday.	Kanarese ..	Returned to the Collector of South Kanara.	....	Registers an agreement given to Keraśasi Pandya-parasa by Tirumalarasa Chautaru, by which both the parties pledged themselves to permanent alliance to help each other against enemies and not to entertain traitors from the other's camp. The witness to the transaction was Nadubaji Varamma-Heggaḍe.
5	Do.	....	..	Do.	Do. ..	Do.	....	Records a similar agreement given by Pandya-parasa, son of Chandaladevi to Tirumalarasa Chautaru. This is evidently the undertaking reciprocal to the above. The (Jaina) spiritual teacher Lalitakṛiti-Bhaṭṭara is mentioned.
6	Do.	....	....	Śaka 1450, Sarvadhari, Viśiṣṭabha, 14, Monday.	Do ..	Do.	....	This is an agreement given to the Chavūṭa chief of Tuluva and Nalina Tirumalarasa by Tirumalarasa Kinnika-Heggaḍe and Nalina Kinnika-Nimittaru entering into an alliance both offensive and defensive. The transaction was made in the presence of Śrīmat Kṛishṇananda-Oḍeya.

A.—List of copper plates examined during the year 1921-22—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
	The Tahildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1450, Sarvadhari, Vrishabha, 14, Monday.	Kanarese ..	Returned to the Collector of South Kanara.	....	This is a reciprocal copy of the above agreement, given by the Chavuta chief of Tuluva and Nalina Tirumalarasa to Kinnika-Heggade Tirumalarasa and Nalina Kinnika-Nimittaru.
8	The Patel of Kap, through the Stationary Tahildar, Udipi, South Kanara district.	Vijayanagara.	Virapratapa Sadasivaraya ..	Śaka 1479, Nala, Kartika, su., 1, Sunday.	Sanskrit and Kanarese.	Returned to the Deputy Tahildar.	....	Records the grant of some lands in the village Mailalaja made by Tirumalarasa alias Madda-Heggade, the chief of Kap and his subordinate (?) Ganapana-Samanta with the co-operation of the people of Kap, at the instance of Devachandradeva for the spiritual benefit of his guru Munichandradeva.
9	M.R.Ry. Uddi Nrisimhacharya of Kandukur, Madanapalle taluk, Chittoor district, through the Kanarese Assistant Mr. N. Lakshminarayana Rao, M.A.	Do.	Virapratapa Venkatapatidevaraya.	Śaka 1535, Pramadicha, Vaisakha, Sukla, dvadasa.	Sanskrit in Nandi-Nagari.	Returned to the owner.	....	Registers a gift of lands made by the king to meet the expenses connected with certain festivals of the god Venkatanatha on the Phanigiri hill, i.e., Seshachala (viz., Tirumalai).
10	M.R.Ry. R. Hari Rao, Kumbhakonam, through the Assistant Archaeological Superintendent for Epigraphy.	Tanjore Nayaka.	Vijayaraghava ..	Śaka 1578 (expired) Manmatha, Mina, Sukla, Paurnamasya, Friday.	Sanskrit in Telugu.	Deposited in the Madras Museum.	By Mr. G. Venkoba Rao in Ep. Ind.	Registers the gift of a village called Alamelu-mangapuram as aghara to Vaishnava brahmins who were learned in the Vedas.

B.—Stone inscriptions copied in 1921 (continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT, GUDIYATIAM TALUK—cont.					
199	On the south wall of the central shrine in the Kāṅgēśvara temple at Kāṅgayānallūr .	Chōla	Tribhuvanaśaṅkara-vartin Rājaraṣaḍa	41st year, Purattasi	Tamil	Registers a gift of 10 paṇam received by Aṅṅalap-Ṭaṇai aluṁ-Piḷḷai for burning a twilight lamp in the temple.
200	On the east wall of the same shrine.	..	..	....	Do.	Registers that the (images of the) goddess for the sleeping hall (paḷḷi-ṇai) and of Kṣhērapāla-Piḷḷaiyar in the temple of Ammaṇḍiśvaraṇ-udaiya-Nayanar are the gifts of one Aṇṇaiṇṇai-Ṭaiyān Palan.
201	On the north and south walls of the same shrine.	..	..	Śaka 1258, Dhātū, 15.	Do.	Fragment and stones misplaced. Seems to register a gift of land exempt from a number of taxes amongst which was Vallaladevāṇvari. Mentions Kattupṇai.
202	On the north wall of the Sundara-varadarāja Perumal temple in the same village	..	Sakalāśaṅkara-vartin "who took the earth by conquest."	17th year, Pramati, Rishabha, Monday, Rohini.	Do.	Registers a sale of land for 170 Viachampān-guḷigai by Kottambakkaṇḍaiyān Tuvēṇḍaḍamudaiyān to the assembly (mahajana) of Sri Mallinatha-chaṭturvēdimaṅgalam and that of Kāṅgayānallūr alias Nilakantha-chaṭturvēdimaṅgalam, a brahman village in Andī nadu of Karaivali.
203	On the south wall of the Nāgēśvara temple at Serkad .	Vijayanagara	[Ka]ṇṇapaṇa-Ṭaiyār	Śaka 128[3 Śubhakrit], Tai, 8.	Do.	Registers the free colonization of the maḍaivilagam by people, the taxes accruing thereon being utilized for worship in and repairs to the temple of Tuvēṇḍiśvaraṇ-udaiya-Nayanar at Serkadu in Valḷimalai-paru in Tuvēṇḍi-nadu, a subdivision of Paḍuvūr-kōṭṭam, at the instance of the mahapradhāni Somappa-Ṭaiyār, for the continuity of the rule of Kaṇṇapaṇa-Ṭaiyār. Aḍaiṇṇam Nāgappa had the record engraved on stone.
204	On a slab set up at the entrance of the same temple.	Do.	Do	Śubhakrit, Tai, 8.	Do.	Refers to the same transaction and to a sale, in lump sum, of the taxes levied in the Somappaḍaiya-maḍaivilagam by the trustees of the temple.
205	On a slab set up in a field to the east of the village at Kandipēdu.	..	....	Bahudhanya	Do.	Damaged. Seems to refer to some gift by a private individual.
206	On a slab set up in a field to the east of the village Oddantagal .	Chōla	Maḍiraikonda Parakeśarivarman	23rd year	Do.	Damaged in the middle and at the end. Records gift of certain land as eṇṇaiṇṇai for repairing the breaches of the tank in Tuṇḍu.
207	On a slab set up at the water-channel to the east of Brahmapuram .	Vijayanagara	Kaṇṇapaṇa-Ṭaiyār	Raudri	Do.	Damaged. Refers to a gift of 400 kuḷi of land free of taxes to the god Sōmīśvara-Piḷḷaiyār, which was set up by Valittupai-Nayanar in Paṇaiyattūr.
208	On the north wall of the central shrine in the Bīḷvanathēśvara temple at Tiruvallam .	Chōla	Rājakeśarivarman, ["who destroyed the ships at Kāṇḍai-ur-sālai"].	13th year	Do.	Registers that Aṇṇaṇḍaiyān Irayiravan Pallavayan alias Mummudi-śōḷa Pōsan, the supervisor of the temple of Tirutikkali-Āḷvar at Tikkaḷi-Vallam, in Miyaṇu-nadu, a sub-division of Paḍuvūr-kōṭṭam, finding that one of the directors (ganattar) of the village had received 25 poṇi, weighed by the standard weight Dharmakattalai-talai-nai, for burning a perpetual lamp founded by Singa-prattaiyār and that his nephew or son-in-law (engone) Sarvadichchadāṅgavi had neglected to maintain the lamp, now made a gift of 600 kuḷi of his land for continuing the charity.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
209	On the same wall	Chola	Rajakesarivarman, 'who destroyed the ships at Kandalūr-salai'.	13th year	Tamil	Registers a gift of six <i>ma</i> of land, free of taxes, by the assembly of Tiruvallam to the same temple, in the regime of Arasirudaiyār Irayiravān Pallavayān <i>alias</i> Mummudisōla Pōsar for burning four lamps at the three sandhis of the day.
210	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	Do.	Do.	Registers the gift at the instance of the assembly of Tiruvallam of certain ornaments to the same temple including one sacred string and pendant (<i>tali</i>) (for the goddess) from the 40 kalarāju and seven mañjādi of pure gold that had accumulated in the treasury from different sources. Mentions also the gift of a lamp and a jewelled ornament made by Mummudisōla Pōsar.
211	Do. .. ..	....	....	....	Do. ..	Registers a gift of land by purchase by the officer Alattir-udaiyār Divakaranirān-Nambiyār <i>alias</i> Vānavān Muvendaveḷar for conducting a festival in Margali and another in Paṅguṇi-Uttiram and also for maintaining a feeding-house for the devotees in the temple of Tiruvallam-Uḍaiyār.
212	Do.	Chola	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	13th year	Do. ..	Dam-geḍ. Seems to record a gift of a silver kacchoḷam to the same god.
213	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Kandalūr-salai'.	10th "	Do. ..	Records a gift of land by purchase from the residents of Vānapuram (modern Eṇāvaram) by Paramaṇ Kutjaramallān <i>alias</i> Rajasikhamanip-Pallavaraiyān, the headman of Kurukādi, for the maintenance of the servants and conductors of the śrībali in the temple of Tirutikkali-Āḷvar in Miyaṇu-naḍu, a sub-division of Paḍuvūr-kōṭṭam.
214	Do.	Do.	Parakesarivarman <i>alias</i> Uḍaiyār Rajendradēva.	Do	Do. ..	Begins with the introduction <i>ṣṛṅgaḷu</i> etc. which is much damaged. Registers a grant of land and of certain rights to the śivabrahmaṇa. Gautamaṇ Rāmādēva-Bhaṭṭaṇ and his family for conducting the worship of the images of the god Sōḷakerāja-Viṭaṅkar <i>alias</i> Tribhuvana-sundara, his consort and the Pillaiyār set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam in Karaivaḷi, a sub-division of Perumbānappādi in Jayaṅḡṇḍasōḷa-maṇḍalam.
215	Do.	Do.	Uḍaiyār Rajendradēva	Do.	Do. ..	Registers a grant of 850 kuḷi of land by purchase as an archanabhōga to Sōḷakerāja-Viṭaṅkar set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam.
216	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Kandalūr-salai'.	13th year	Do.	Last portion of the inscription is built in. Registers a gift of 11 kalarāju of gold to Tikkali-Āḷvar by Irayna-Pallavaraiyān <i>alias</i> Mummudisōla-Pōsar of Arasir in Tenkarai Pambuni-karṇam, a sub-division of Sōḷa-Naḍu for conducting the pavitrārōhana festival.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chola ..	Parakēsarivarman alias Uḍaiyar Rajendra deva.	6th year	Tamil ..	Begins with the introduction திருமகன் மருவிய, etc. Registers a gift of 1,500 kuli of land, to be brought under cultivation after clearing the forest, as an archana bhoga for worshipping the goddess Durgā standing in the northern corner of the temple, to the sivabrahmaṇa mentioned in No. 214 above by the devakapmis and the residents of ... nūr, a devadāna (village) of the god Tiruvallam- Uḍaiyar in Karaivali. Iy-nādu, a sub-division of Perumbanappadi, a district of Jayangondaśōla-maṇḍalam. Mention is made of Taniyamalai. Registers the details of expenditure for 74 kaḷāṇju of gold levied as a fine from the sivabrahmaṇas for misappropriating the temple lands and the 7 kaḷāṇju and 5 maṇḍali which Maḍhuraṇṭakan Gaṇḍarāḍittanār, who scrutinized the temple accounts, had added to make up the deficit. Refers to an increase of the paṇḍavāru paddy that the assembly of Maṇḍiram alias Jayameru-sikaraṇamaṅgalam, a devadāna of Tui-nādu agreed to pay to the devakapmis of the temple at Tirutikkal-Vallam in Miyaru-nādu, a sub-division of Paḍuvur-koṭṭam. Mentions Iraviravan Pallavan alias Mummudiśōla-Pōsar, the lord of Arāśūr and an officer belonging to the perundānam of Rajaṇḍaḍeva.
218	On the west wall of the same shrine.	Do.	Rajaraḷakēsarivarman	7th "	Do. ..	Begins with the introduction திருமன்னிலை, etc. Registers a sale of waste land by the residents of Vanapuram. Mentions Aimbūni alias Viḍelviḍugu Vikraṇaditta-chaṭurvedimaṅgalam in Miyaru-nādu, a subdivision of Paḍuvur-koṭṭam, a district of Jayangondaśōla-maṇḍalam. At the end of the inscription are engraved certain further gifts of gold made in the 26th and 24th years of Rajaḍhirāḍeva.
219	On the west and south walls of the same shrine.	Do.	Rajaraḷa Rajakēsarivarman alias Rajaṇḍa-jaraḷaḍeva.	22nd "	Do. ..	Begins with the introduction திருமகன் மருவிய, etc. Registers the gift of a band (paṇḍam) of 11 kaḷāṇju of gold weighed by the standard weight, Dharmakattalai talai-ni-pai-pon, by the judges of the village, for Tikkali-Āṇḍar of Tiruvallam in Karaivali, a sub-division of Perumbanappadi.
220	On the same walls	Do.	Parakēsarivarman alias Rajendra-Chōla-deva.	6th "	Do. ..	Refers to the gift of gold for the sacred-string (talī) and the ear-ornaments (mudrāvaṭaram) by the officer, Maṇḍaikkīlār Maṇḍataman Nīlaiyar alias Nittavinōḍa-Māveṇḍavelar to the image of the consort of Paṇḍamahēsvara-Viṇṭar set up by him, and to the gift of land to the image of Paṇḍapattamūrti for śrībali and for offerings. Mentions the Kuḍiṇḷai-kkal equal in fineness to the Maḍuranta[kra]ḍevaṇ-nāḍai.
221	On the south wall of the same shrine.	Do.	Rajaraḷakēsarivarman alias Rajaṇḍaḍeva.	25th "	Do. ..	Begins with the introduction திருமகன் மருவிய, etc. Registers the gift of a band (paṇḍam) of 11 kaḷāṇju of gold weighed by the standard weight, Dharmakattalai talai-ni-pai-pon, by the judges of the village, for Tikkali-Āṇḍar of Tiruvallam in Karaivali, a sub-division of Perumbanappadi.
222	On the same wall	Do.	Uḍaiyar Rajendra-Chōlaḍeva	26th "	Do. ..	Refers to the gift of gold for the sacred-string (talī) and the ear-ornaments (mudrāvaṭaram) by the officer, Maṇḍaikkīlār Maṇḍataman Nīlaiyar alias Nittavinōḍa-Māveṇḍavelar to the image of the consort of Paṇḍamahēsvara-Viṇṭar set up by him, and to the gift of land to the image of Paṇḍapattamūrti for śrībali and for offerings. Mentions the Kuḍiṇḷai-kkal equal in fineness to the Maḍuranta[kra]ḍevaṇ-nāḍai.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
223	On the same wall	Chōla	Rajaraja-Rajasekarvarman alias Rajarajadeva.	23rd year ..	Chōla	Begins with the introduction <i>சுருடகன் பூரூ</i> , etc. Refers to the gift of 93 sheep by Sōla-mahadeviyar, the daughter of Tittaiyirān and queen of Rajarajadeva for burning a perpetual lamp in the shrine of , Brahmisvara situated in the temple of Tiruttikkali-Alvar at Tikkali-Vallam in Miyarunādu, a sub-division of Paduvur-kōttam and to the gift of gold for a chari and offerings.
224	Do.	Do.	Virarājendradeva	7th " ..	Do.	Registers a gift of 90 sheep for burning a perpetual lamp to the god of Tiruvallam by a shepherd of Sirupidattu in Seṅgunra-nādu, a sub-division of Pakkuniya-kōttam, a district of Jayaṅgondasōla-maṇḍalam.
225	On the south and east walls of the same shrine.	Do.	Kuloṭtuṅga-Chōladeva	32nd " ..	Do.	Refers to the gift of a copper muggavai by Pon-Vadugan Vēyidāngondan of Sarikarappadi for bathing the god of Tiruvallam.
226	On the east wall of the same shrine.	Do.	Parakesariarman alias Rajendra-Chōladeva.	7th year and 186th day.	Do.	Lost in the middle. Begins with the introduction <i>சுருடகன் ஸீவன்</i> , etc. Registers a deposit of gold made in the treasury by a private person (name lost) for the daily supply of a definite quantity of tumbai flowers and of an extra quantity of them on all the twelve Sankranti days in the year for the worship of Tiruttikkalivallam-adaiya-Mahadeva at Tiruvallam in Karaivali, a sub-division of Perumbanappadi, a district of Jayaṅgondasōla-maṇḍalam. Mentions the grain measure <i>paṇchavārak-kā</i> .
227	On the same wall	Do.	Do.	4th year and 114th day.	Do. ..	End lost. States that, while Puvattabhaṭṭa-Somayajiyar of Kottaiyar was seated in the hall called Arumolidevan on the north side of the temple of Solēndrasimhēsvaram-Udaiyar at Mēlpadi alias Rājāsrayapuram and audited the temple accounts, the scale of the expenditure of the temple of Tiruttikkalivallam-udaiya—Mahadeva at Tiruvallam was fixed in conformity with the inscription engraved on stone by Madhurāntakan Gandarāchoṭan in the 7th year and with the existing current expenditure.
228	Do.	Do.	Do.	14th year and 187th day.	Do.	Begins with the introduction <i>சுருடகன் ஸீவன்</i> , etc. Registers a gift similar to that in No. 226 above.
229	Do.	Do.	Parakesariarman alias Rajendradeva ..	10th year ..	Do.	Beginning of the historical introduction missing and damaged in the middle. Registers a gift of 14 kaṭṭaiju of gold for burning a perpetual lamp in the temple of Tiruvallam-Udaiyar.
230	On the east wall of the maṇḍapa in front of the central shrine in the same temple; right of entrance.	Do.	Chakravartin Kuloṭtuṅga-Chōladeva, 'who abolished the tolls'	49th " ..	Do.	Registers that Aṇḍoḥa-Pidarāṇ Ganaradi-Nambi alias Aṇḍiyapandya-Pallavarayan, belonging to the community of Irumudiṣolattirinda-Villigal of Banapuram, a village in the district of its own name which was a sub-division of Perumbanappadi-Karaivali, assigned, certain women of his family as temple servants (<i>devaradaiyar</i>) to the temple of Tiruvallam-Udaiyar, after being branded with the trident-mark (<i>sūla</i>).

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
231	On the same wall	Chola	Chakravartin 'who abolished the tolls'.	40th year	Tamil	Damaged and a few stones containing the ends of lines missing. Seems to register a gift of land by purchase from the great assembly of Tiruvallam by Rajasekharan-Muvendavelan for feeding mendicant worshippers (āṇḍargal).
232	On the same wall, left of entrance.	Do.	Tirbhuvanaachakravartin Vikrama-(hola)-deva.	5th "	Do.	Damaged. Registers a sale of land by the great assembly of Kārai alias Bhuvanulududaleh-chaturvedimaṅgalam for the 62½ kaṣu received from Irāṇḍayiravi Aoharavalli, wife of Annaiyappaṇ Sambuvarajaṇ for the maintenance of a matha.
233	On the east wall of the maṇḍapa to the south of the central shrine in the same temple.	....	....	Praṇadi, Aṇṇāsi, 2	Do	Records the gift of 100 kuli of land in Tikkali-Vallam by the officers in charge of the temple treasury at Tiruvallam to poet Varadaya of Kuratti who had composed the Tiruvallai-andadi (a composition in which the beginning of a verse commences with the word at the end of the preceding verse).
234	On the south wall of the same maṇḍapa.	....	....	.. . Ya, Āvani, 2.	Do.	Damaged. Registers the order of the trustees of Tiruvallam allowing daily certain portion of the sacrificial food (prasāda) to Kōnappa-Nayaka, son of Eṇama-Nayaka of Nandayalam for conducting worship in the temple at a time of famine when the temple had no funds.
235	On the south and east walls of the same maṇḍapa.	....	....	Jaya, Purattadi, 28.	Do.	End lost. Records that the managers of the temple at Tiruvallam received from an individual 25 paṇam for newly creating the service of singing hymns before the god with certain privileges and remunerations attached to it and conferred the appointment on him.
236	On the same walls	Vijayanagara	Achhutadeva-Maharaya	Śaka [1459], Viṭṭala, Tula, (Mesha), su., dasami, Sunday.	Do.	Letters worn out. Seems to register a gift of money for maintaining a coconut garden from the proceeds of which certain festivals of the god had to be conducted for the merit of Viruparāśayyaṇ.
237	On the west wall of the kitchen in the same temple.	....	Tirbhuvanaachakravartin gopāladeva.	6th year	Do.	Registers an agreement entered into by certain private persons of Kukkanūr alias Uttamasoleṇallur in Valli-malai-paṇṇu, a sub-division of Paṇḍuvuṇi-kōttam, a district of Jayangondasola-mandalam by which they agreed to apportion the said village into six divisions for cultivation on tenure of half share in gain and loss.
238	On the south wall of the Nakulē-svara shrine in the same temple.	Chola	Rajatajakesarivarmān alias Rajarajadeva	[2]at "	Do.	Damaged. Begins with the introduction <i>செருமனார் சேட்டை</i> , etc. Registers a sale of land to the temple of Rajarajisvaram situated within the temple of Tiruttkkhal-Ajvar for feeding brahmins. The officer of the king, viz., Arasutudaiyaṇ Iṇṇiravaṇṇ Pallavaṇ alias Mummudisola Poṣaṇ is mentioned.
239	On the east wall of the maṇḍapa in front of the shrine of the goddess in the same temple.	....	....	Rudhīrōḍgari, Paṇḍuṇi, 1.	Do.	Registers a gift of land by the trustees of the temple of Tiruvallam-udaiya-Nayanar to Uyyavanda-māṇikkam, a dancing girl of the temple.
240	On the outer wall in the garden near the second gopura of the same temple, right of entrance.	....	....	Viśvavasa, Ādi, [2]0.	Do.	Badly engraved. Seems to register a gift of land bought for 40 paṇam, for conducting worship on Fridays.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241†	On a stone at the base of the dhvajastambha, in the Perumal temple at Sempalli.	....	....	Nandana, Chaitra, su. pañchami.	Telugu	Damaged. Refers to some gift made by certain reḍḍis of Chāmbali.
242	On a boulder to the south of the same village.	....	....	....	Do.	Very much damaged.
243	On the north wall of the central shrine in the Jalairāthesvara temple at Takkolam , Arkonam taluk, North Arcot district.	Chōḷa	Rajakēśarivarmaṇ alias Rājendra-Chōḷa-deva (Kulōttunga I).	3rd year	Tamil	Begins with the introduction <i>செவ்வீரன்</i> , etc. Registers a gift of 25 kaḷaṇḷu of gold by a lady of Takkolam alias Vallavapuram and a city in Paima-nāḍu; and from the 50 kalamas of paddy received as interest on this amount the assembly of Rajamāṇḍa-chaturvedimangalam in Mēlmalai Arūr-nāḍu agreed to meet the expenses connected with the tirucholāṇḍaḍal celebration when the god Takkola-Viṭṭakar was taken out in procession on the sixth day of the Makha festival in the month of Masi.
244	On the same wall	Do.	Rajārājakeśarivarmaṇ	6th "	Do.	Registers the agreement of the residents of Purisai in Purisai-nāḍu, a sub-division of Maṇayir-kōṭṭam, to pay the interest on 20 kaḷaṇḷa of gold received from the temple of Tiruvūral at Takkolam in the form of paddy.
245	On the north, west and south walls of the same shrine.	Do.	Madiraikonda Parakēśarivarmaṇ	31st "	Do.	Damaged and built in in the middle. Registers a gift of gold by the queen of Govinda-Vallavaraiyar and the daughter of the Chōḷa king Parāntakadevar for maintaining a perpetual lamp in the temple of Tiruvūral-Mahadeva of Takkolam. The residents of Sambulalai, belonging to the same kuru in Damar-kōṭṭam, undertook to maintain the lamp.
246	On the same walls	Do.	Do.	Do.	..	Registers a similar gift by Viramadevi, the queen referred to in the above record. The residents of [Urada]gam in Purisai-nāḍu, a sub-division of Maṇayil kōṭṭam agreed to maintain the lamp.
247	Do.	Do.	Rajaraja-Rajakēśarivarmaṇ	15th year ..	Do.	Begins with the introduction <i>செவ்வீரன்</i> , etc. Registers a gift of 90 sheep by a lady of Takkolam to the god Tiruvūral-Alvar for a perpetual lamp.
248	On the west wall of the same shrine.	Do.	Madiraikonda Parakēśarivarmaṇ	31st "	Do.	Registers a gift of 90 sheep for a perpetual lamp by a private individual of Teṇṇur on the banks of the river Vaigai in Paṇḍi-nāḍu.
249	On the same wall	Do.	Do.	29th "	Do.	Registers a gift of 135 sheep for 1½ lamps by Viraṣōḷa Vilupperariyar, the chief of Devaiguḍi in Pambūṇi-kūṇam, a district of Sōṇāḍu.
250	Do.	Do.	Parakēśarivarmaṇ	4th "	Do.	Unfinished. Seems to register a gift of sheep for a perpetual lamp to the temple of Tiruvūral-Mahadeva by a private individual of Paliyur in Vaṇḍaḷaivelur-kūṇam in Sōḷa-nāḍu.
251	Do.	Do.	Madiraikonda Parakēśarivarmaṇ	23 + 1st year	Do.	Gift of 465 kaḷaṇḷu of gold for a kolgai to the same temple.
252	Do.	Do.	Do.	[7]th year ..	Do.	Gift of gold by a lady for a boat to be launched in the big tank. The assembly of Parundur undertook to supply 150 kaḷi of pañchavara paddy for its maintenance.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
253	On the same wall	Chola ..	Madiraiṅṇa Parakeśarivarman ..	Lost ..	Tamil ..	Registers a gift of 90 sheep for a perpetual lamp to the god Tiruvūral-Āṭṭar by a servant of Madurantakap-Pallavaraiyar.
254	Do.	Do. ..	Do. ..	35th year ..	Do. ..	Incomplete. Registers a sale of land, house-sites and certain privileges by the headman of Paśāli in Paśāli-nadu, a subdivision of Manayir-kōṭṭam, to the residents of Apūkarai-pudur in consideration of their maintaining a sacred lamp in the temple of Tiruvūral-Mahadeva.
255	Do.	Do. ..	Rajakēśarivarman ..	7th " ..	Do. ..	Registers that 80 kaṭāṇḍu of gold tested by the standard weight called Dharmakaṭṭalai kaḷ, was received from the temple by the assembly of Aparājita-chaturvēdimaṅḍalam, (a hamlet) of Tiruvūralpuram in Purisai-nadu, a subdivision of Manayir-kōṭṭam on condition of paying an interest of 10 kaṭāṇḍu of gold per annum at $\frac{1}{4}$ kaṭāṇḍu per annum and a fine of $\frac{1}{8}$ poṇ for each day of default.
256	On the west and south walls of the same shrine.	Do. ..	Parakeśarivarman alias Rajendra-Chōḷa-deva.	24th " ..	Do. ..	Beginning lost. Gives a portion of the introduction <i>śāstaraṇḍam</i> , etc. Registers a gift of 12 kaṭāṇḍu of gold, tested by the standard weight, called Tulai-nirai-poṇ, received from Śarabandondavai, the servant (pēndaṭṭi) of Rajendra-sōla Brahmadraṇḍar and a native of Tondaimaṇḍi-Pērārūr in Tiruvēṅgaḍa-kōṭṭam, from the interest on which one perpetual lamp had to be burnt in the temple of Tiruvūral-Mahadeva by the assembly of Uṇṇaiyūr alias Rajamāṇḍa-chaturvēdimaṅḍalam in Melmalai-Ārūr-nadu, a devadāna of Tiruvūral-Mahadeva in Takkoḷam alias Kshatriyaśikhamaṇi-puram, a city in Panma-nadu, a subdivision of Manayir-kōṭṭam, a district of Jayah-gonḍasōla-maṇḍalam.
257	On the south wall of the same shrine.	Do. ..	Rajarakēśarivarman, the ships at Salsai.	12th " ..	Do. ..	Registers a gift of 23 kaṭāṇḍu of gold tested by the standard weight, Dammakaṭṭalai-kaḷ, by a certain Virammai, daughter of Tiruvūral-Naṅgai, for offerings to the god Takkoḷa-Viṅḅadeva. The gold was received by the residents of Sirūr in Tiruvūralpuram, a hamlet of Takkoḷam.
258	On the same wall	Do. ..	Do. ..	Do. " ..	Do. ..	Registers a similar gift of 11 $\frac{1}{4}$ kaṭāṇḍu of gold by Govindaṇḍai, daughter of Tiruvūral-Naṅgai.
259	Do.	Do. ..	Rajakēśarivarman alias Rajarajadeva	26th " ..	Do. ..	Beginnings of lines built in. Commences with the introduction, <i>śāstaraṇḍam</i> , etc. Registers a gift of 96 sheep for a perpetual lamp to the god Tiruvūral-Mahadeva of Takkoḷam alias Kshatriyaśikhamaṇi-puram, an independent village of Manayir-kōṭṭam in Jayagondaśōla-maṇḍalam.
260	Do.	Do. ..	[Raj]akēśarivarman ..	2 nd st " ..	Do. ..	Beginnings of lines built in. Seems to register a gift of 30 kaṭāṇḍu of gold for a perpetual lamp to the temple of Karraḷi-Mahadeva at Tiruvūral.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
261	On the same wall	Chōla ..	Madirakōṇḍa Parakeśarivarman ..	12th year ..	Tamil ..	Registers the agreement of the assembly [of Tiruvēṇṇāl] to measure out 1,125 marakkal of pañchavara paddy due from the devadāna village Parundur by the marakkal that will hold 7 nāli and 1 uri measured by the 'Rajakē-sari-nāli.'
262	Do.	Do. ..	Rajakēśarivarman alias Vijayarājendra-dēva.	30th " ..	Do. ..	Begins with the introduction, <i>śāśanaśloka</i> etc. Registers the agreement of certain individuals in charge of the central shrine in the temple of Tiruvēṇṇāl-Mahadēva at Takkolam alias Irattapadikōṇḍa-sōla-puram, a city in Pannā-nadu, a subdivision of Pāgaimēchibigāṇḍa-kōṭṭam, a district of Jayangōṇḍa-sōla-maṇḍalam, to measure out 7 nāli and 1 uri of ghee by the measure 'Arumōḷidēvaṇ', as interest on 18 kaṇṇāṇṇu of gold received by them.
263	On the east wall of the mahā-maṇḍapa in front of the central shrine.	Do. ..	Rajakēśarivarman alias Kulōttuṅga-Chōḷadēva.	45th " ..	Do. ..	Built in at the end. Begins with the introduction " <i>428</i> <i>marṇa śloka</i> ," etc. Registers a gift of 60 pon by a private person for burning 10 perpetual lamps in the temple of Tiruvēṇṇāl-udaiya-Mahadēva at Takkolam alias Kulōttuṅga-sōla-puram, in Pannā-nadu, a subdivision of Manayir-kōṭṭam, a district of Jayangōṇḍa-sōla-maṇḍalam by the residents of Sankarappādi. The citizens agreed to maintain the lamps even when they left the village and settled elsewhere.
264	On the north wall of the same maṇḍapa.	....	Tribhuvanaśāhachakravartin Vijaya-Gaṇḍa-gōpaladēva.	3rd year, Kaṭakaka, Śu., daśami, Monday, Śrāvana.	Do. ..	Damaged. Registers a gift of land as devadāna by Madu-sadanadēvaṇ, son of Mahamandaleśvara Tripurāntakadēva of the Pallava lineage, for instituting a festival in the temple of Tiruvēṇṇāl-udaiya-Nayanar at Takkolam, alias Vadamūḍigōṇḍa-sōla-puram in the month of Māsi and for taking out the god in procession. It was also stipulated that, with the surplus yield of this land, the temple repairs should be conducted.
265	On the south wall of the same maṇḍapa.	Chōla ..	Tribhuvanaśāhachakravartin Rajarājadēva ..	6th year, Mīna, 5, Sunday, Paṅguni-Uttiram.	Do. ..	Damaged and beginnings of lines built in. Seems to register a gift for a perpetual lamp to the temple of the god Aludaiyar Tiruvēṇṇāl-udaiya-Nayanar in Takkolam alias Kulōttuṅga-sōla-puram in Pannā-nadu, a subdivision of Manayir-kōṭṭam, a district of Jayangōṇḍa-sōla-maṇḍalam.
266	On the same wall	Do. ..	Do. ..	18th year, Mīna, Śu., chaturdaśi, Sunday, Rohini.	Do. ..	Registers a gift of 15 Gaṇḍagōpalāṇ-pudumadai for maintaining the perpetual lamp founded in the temple above-mentioned by the assembly in charge of the central shrine.
267	Do. .. ..	....	Vijaya-Gaṇḍagōpaladēva ..	24th year, Ādi ..	Do. ..	Records a gift of land for the midnight offerings of the god for the merit [of the king] by Madusadanadēva, son of Tripurāntakadēva of the Pallava family. Takkolam is hereinafter called Vada-Mūḍigōṇḍa-sōla-puram.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
274	On the four walls of the dilapidated Perumal temple in the same village.	Chōla	Parakēsarivarman alias Rajēndra-Chōlādēva.	9th year	Tamil	Stones misplaced and missing. Commences with the introduction, "பெருமாளே", etc. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Rājārāja-Tirunārāyaṇa-vinnagar-Ālvār by the residents of Takkōlam alias Kshatriyaśikhamaṇi-puram a city in Paṇṇā-nadu, a subdivision of Manayir-kōttam, a district of Jāyaṅgondasōla-mandalam.
275	On the west wall of the Palisvaran temple in the same village.	Do.	[Para]kēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	9th "	Do.	Fragment. Contains the introduction, <i>பெருமாளே</i> etc.
276	On the north and west walls of the same temple.	Do.	Parakēsarivarman alias Rajēndra-Chōlādēva.	8th "	Do.	Begins with the introduction, <i>பெருமாளே</i> etc. Registers gift of 32 cows by Nāpattēṇṇāyina-Pidarar for the daily supply of milk for the early morning service of the god Mahādēva alias Mumalai-Iśvaram of Tiruppālūral at Takkōlam, for the merit of the king's mother, Tribhuvana-mahādeviyār.
277	On the same walls	Do.	[Tribhuvanachakravartin in Chōlādēva. Rajēndra-	Lost	Do.	Highly damaged. Seems to register the installation of the images of Umēśurādēva and Vinayaka-Pillaiyār among others and the gift of gold for offerings and worship to these images. Takkōlam herein bears the surname Kuḷuttuṅgāsōla-puram.
278	On the north wall of Muktiśvara temple at Attur, Chingleput taluk and district.	Do.	Tribhuvanachakravartin Rājārājādēva	20th year	Do.	Registers a gift of 2 maḍai by Śēkkilāṇ Ariyaipillai Śēlvapillai for burning two twilight lamps in the temple of Tirumuttisuran-udaiya-Nayanar in Ārūr alias Rājārājā-nallār in Ārūr-nadu, a subdivision of Urukkeṭṭu-kōttam, a district of Jāyaṅgondasōla-mandalam.
279	On the same wall	Do.	Do.	26th "	Do.	Registers a gift of 1 maḍai for a lamp, by two private individuals.
280	Do	Do.	Do.	2[9]th "	Do.	Registers a gift of 2 maḍai for 2 lamps, by some private individuals.
281	Do.	Pandya	Maṇavarman alias Tribhuvanachakravartin Vira-lāṇḍyādēva.	10th " Kannī, śu., dūtṭiya, Friday, Uṭṭiram.	Do.	Registers the agreement of certain persons who undertook to celebrate the festivals of the god on all the 9 days in the month of Purattasi for 175 paṇam they received in addition to the contribution of 44 paṇam stipulated by the Kaikkōlas who had been conducting these festivals formerly.
282	Do.	Chōla	Tribhuvanachakravartin Rājārājādēva	21st year	Do.	Gift of 1 maḍai by a private individual for a lamp.
283	Do.	Do.	Do.	Lost	Do.	Damaged. Gift of 1 maḍai by a private individual for a lamp.
284	Do.	Vijayanagara	[Viruppana-Udaiyār, son of] Ariyanan-Udaiyār.	Pramadi, [20].	Do.	Letters worn out. Fixes the taxes and other dues to be paid by the people colonising the precincts of the temple. The order was got engraved by Kariya Mallappaṇ, as directed by Nāḷjāṇa-Udaiyār.
285	On the north and west walls of the same temple.	Pallava	Sakalabhuvanachakravartin Kopperuñ jūḡādēva.	5th year	Do.	Gift of the village of Attur by Aḷagiya-Śiyan. Avani-śāppirandaṇ Kaḍavan Kōpperuñjāṇan for building the southern entrance of the temple of Tiruchchirāmbalam Udaiyār at Perumterreppuliyar (i.e., Chidambaram) as a gōpura of 7 storeys. The lands belonging to the temples at Attur were not included in this gift.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the same walls	Pallava ..	Sakalabhuvanachakravartin Kopperū- jīṅgaḍēva.	5th year, Ādi ..	Grantha and Tamil.	Records the gift of taxes except kavallappu on all the lands in Attūr for the worship of the god.
287	On the west wall of the same temple	Chōla ..	Tribhuvanachakravartin Rājaraḍaḍēva ..	2[5]th ..	..	Stones broken in the middle. Registers a gift of two palāṅkaṣu by a private individual for maintaining a lamp.
288	On the same wall	Do. ..	Do.	2[9]th ..	Do.	Gift of 1 maḍai by a private individual for burning a twilight lamp.
289	Do.	Do. ..	Do.	21st ..	Do.	Registers a gift of 1 maḍai for maintaining a twilight lamp put up in the month of Aipāsi in the shrine of the god Vināyaka-Pillaiyar set up by kuḷan Arulaṅ Periyapiran. Provision is also made for supplying oil in the month of Karttigai.
290	On the west and south walls of the same temple.	....	....	....	Do.	Registers the order of Madhurantakap-Pottappicholōḷan which was executed by the residents of Arrūr alias Rājarajanallūr directing the grant of 2 vii of land, free of taxes, to the temple of Vaṭṭumaiyappamvaram-[Uḍaiyar] of Arrūr. The record is signed by Gandagopāla. Refers to the 28th year, probably of Rājaraja III.
291	On the south wall of the same temple.	Chōla ..	Tribhuvanachakravartin Rājaraḍaḍēva ..	25th year ..	Do.	Registers a gift of 3 twilight lamps to the temple of Uḍaiyar Tirumuttisuram-uḍaiya-Nayanar in Arrūr alias Rājarajanallūr in Arrūr-nāḍu, a sub-division of Uṭṭuk-kattu-kōttam.
292	On the same wall	Do. ..	Tribhuvanachakravartin [vira]ḍēva, 'who was pleased to perform the anointment of heroes and the anointment of victors,' Tribhuvanachakravartin Rājaraḍaḍēva ..	34th ..	Do.	Registers a gift of 1 kaḷaṅḷu of gold by a certain individual for a twilight lamp to the god Uḍaiyar Tirumallirir-Uḍaiyar in the same village.
293 294	Do. Do.	Do. Pāṇḍya ..	Tribhuvanachakravartin Rājaraḍaḍēva .. Naravarman alias Tribhuvanachakravartin Vira-ṭ'andyaḍēva.	29th .. 1[?]th ..	Do. Do.	Gift of 2 twilight lamps by a private individual. Registers a gift of 4 cows and calves by a private individual for burning 14 lamps from the month of Purattāsi of this year in the temple of Uḍaiyar Tirumuttisuram-uḍaiya-Nayanar in Arrūr alias Rājarajanallūr in Arrūr-nāḍu.
295	Do.	Chōla ..	Tribhuvanachakravartin Chōlaḍēva.	5th ..	Do.	Registers a gift of 2 palāṅkaṣu by Pudukkaiḷan Nāḍan of Uḷalur in Kaḷattur-kōttam for maintaining a twilight lamp from the interest thereon, in the temple of Aluḍaiyar Tirumuttisuram-Uḍaiyar at Arrūr.
296	Do.	Do. ..	Tribhuvanachakravartin Chōlaḍēva.	Do. ..	Do.	Unfinished. Registers a gift of lamp to the same temple by a dancing girl belonging to the temple of Tiruvittaiṅam-Uḍaiyar at Tiruvadigai.
297	Do.	Do. ..	Tribhuvanachakravartin Chōlaḍēva.	Do. ..	Do.	Gift of 3 cows and 1 calf for a lamp by a native of Kaḷattur in Kaḷattur-kōttam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the east wall of the same temple	Vijayana-gara.	Vira Sayana-Udaiyar	10th year ..	Tamil ..	Unfinished. Seems to record that a gift of land free of taxes was resumed by the authorities and taxes were assessed thereon and that as the tenants could not pay them, a meeting of Kaikkolas and Kaikkola-mudalis was convened.
299	On the same wall .. ..	....	....	[1]st " ..	Do. ..	Fragment. Seems to register a settlement by the trustees, Mahésvaras and Kaikkola-mudalis in Arjūr regarding certain privileges in the temple.
300	On the west wall of the Kalyana-Varada-Perumal temple in the same village.	....	Tribhuvanachakravartin kalatti Gandagopaladeva.	3rd " ..	Do. ..	Registers a gift of 1 Nellore-mādal for a twilight lamp to the temple of Tiruviragattu-Emberuman by Tirukkach-chalai-Udaiyar Taluvakkulandan, the headman of Maun-bakkam in Arjūr alias Rajarajanallur.
301	On the west and south walls of the same temple.	....	....	26th " ..	Do. ..	Incomplete. Registers the order of Madhurantakap-Pottappichobolan which was executed by the residents of Arjūr alias Rajarajanallur remitting certain taxes on 8 veli of land in favour of Mappūdigal. Also mentions certain arrangements regarding the taxes on 5 veli of land given as bhattavritti.
302	On the south wall of the Varada-raja-Perumal temple, at Arasarkoyil, Madhurantakam taluk, same district.	....	Sakalalokachakravartin Rajana-rayana Sambuvarya.	14th year, Simha- ba., dvadasi, Fri- day, Pushya.	Do. ..	Registers a gift of land, free of taxes, in Tiruviruppu Arasarkoyil for worship and repairs to the temple of Tiruvanasūr-Emberuman in Pattūr, the northern hamlet of Madhurantakachaturvedimaṅgalam, an independent village in Jayangondasola-maṇḍalam.
303	On the same wall .. .	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	9th year, Mina- su., çr̥tiya, Wed- nesday, Revati.	Do. ..	Registers a gift of land by purchase for 40 panam to the same temple, by Apaivar alias Adiyamaṇḍeva, younger brother of Vāṇavadaraiyar.
304	On the north, west and south walls of the same temple.	Chōla ..	Tribhuvanachakravartin Rajarājadeva ..	21st year, Simha su., Monday, Hasta.	Do. ..	Registers a sale of land to the temple by certain in-dividuals for 12 pudumaḍai.
305	On the north and west walls of the same temple.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	15th year, Simha- ba., sap̥tami, Saturday, Rohiṇi.	Do. ..	Registers the sale of land belonging to Kañchi Śokkadevar alias Mutṭavamana-Bhattan to the temple of Tiruvanasū-Nayanar at Pattūr for 27 panam by the assembly of Pattūr, in lieu of certain dues on certain other lands owned by him.
306	On the north wall of the same temple.	Chōla ..	Rajarājadeva	26th year ..	Do. ..	Registers the gift of 3 cows and calves for a twilight lamp to the god Tiruvanasūr-Emberuman by a certain private individual.
307	On a slab set up near the Añjanēya temple in the same village.	....	....	Bhava, Kartigai, 30, su., dvadasi, Tuesday, Aśvini, Amṭasiddha- yōga.	Do. ..	Registers that the officer Vadamalaiyar engraved for the merit of Maṅgarasaya, the karaiṅkkan of Krishnāḍēva-Maharaya, an order exempting the tenants colonising Arasarkoyil from all taxes for one year and fixing the rates of certain taxes leviable from the following year.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On the west wall of the central shrine in the Trivikrama-Perumal temple at Tirukkoyilur , same taluk, South Arcot district.	Saluva	Saluvadeva Narasinga-Maharaya	Śaka 1411, Kila, Karkataka, ba., chaturthi, Sunday, Uttirattadi.	Tamil ..	Records gift, by the residents of Tirukkōvalur, of certain lands on certain portions of the bank of the river Pennai to the god Tiruvidaikali-Nayanar of Tirukkōvalur alias Madhurantaka-chaturvedin āṅṅalam, a village in Tirumunai-pāḍi-naḍu on the southern bank of the Pennai in Korukkai-kūṟṟam, a division of Malaḍu alias Jananātha-vaḷanaḍu.
309	On the belt of the verandah round the same shrine.	Chola	Tribhuvanachakravartin Rajarajadeva	6th year	Do. ..	Records gift of land by Vāṇakōvaraiyar for 7 perpetual lamps to be burnt in the temple.
310	On the north wall of the second prakāra of the same temple.	Do.	Do.	2nd "	Do. ..	Records gift of money by a private individual of Nal-vayalāṇi-naḍu in Irungolappāḍi for rearing a flower-garden and for supplying flowers daily to the god in Viśekhara-Vinnagar, in the third prakāra of the Tiruvidaikali-Emberuman temple at Tirukkōvalur in Kurukkai-kūṟṟam of Malaḍu in Rajaraja-vaḷanaḍu.
311	On the same wall	Do.	Tribhuvanachakravartin Rajadhirajadeva	7th year, Kannī, 25, Thursday, Svāti.	Do. ..	Records the purchase from the village assembly of 3 vēli and 3 mā of land and its gift as a tax-free devadāna by Malayamāṇ Periya-Uḍaiyan Iraiyan alias Rajarajach-Chediyaṟayaṇ of Kiliyūr for daily offerings to the god Tiruvidaikali-Emberuman at Tirukkōvalur alias Madhurantaka-chaturvedinaṅṅalam in Kurukkai-kūṟṟam, a subdivision of Mlaḍu, in Rajaraja-vaḷanaḍu. Attimallan Sōkkepperumāl alias Rajagambhirach-Chediyaṟayaṇ is also mentioned.
312	Do.	Vijayanagara	Vīrapratāpa Sadaśiva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1474, Paṇḍāpi, Tula, śu., dvadāśi, Saturday, Revati.	Do. ..	Records that Śrappa-Nāyaka, son of Pottappa-Nāyaka, who bears the title 'Maṇinagapuravādhisvara,' and who belonged to the Kāśyapa gōtra, made a gift of wet and dry lands for offerings and festivals to the god Alvargal-Nayinar at Tirukkōvalur on the southern bank of the Pennai in Tiruvadi-sīrnai, a subdivision of Tirumunai-pāḍi-vaḷanaḍu, which was itself a portion of Veludilampattu-uśavāḍi (i.e. chavāḍi, in Kurukkai-kūṟṟam, a district of Malaḍu alias Jananātha-vaḷanaḍu. It is also recorded that a number of villages and lands which already belonged to the temple and had been assessed were lying uncultivated and that they were now made tax-free by Emberumāṇār-Jiyar. Services named after Aliya-Ramarayar, Śrappa-Nāyakar and Krishnana-Nāyakar are also referred to. Tirukkōvalur is called the sacred place of the first three Alvars (mudalalvar).
313	Do. .. ..	....	....	Śaka 1489, Prabha-va, Viśchika, śu., purnimā, Sunday, Rohini.	Do. ..	Records the lease, free of taxes, of the village Puttur belonging to the temple, to Timmayyar-annagāl, the agent of Śrappa-Nāyakar for 100 poṇ per annum to be paid into the temple treasury.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall .. ..	....	....	Saka 1489, Prabhava, Vriśchika, śu., pañchami, Sunday, Kōṭṭiṇi. 3rd year ..	Tamil ..	Records gift of certain garden-lands by the individual mentioned in No. 313 above, for the expenses connected with the Vaigast-festival of the god.
315	Do.	Chōla ..	Tribhuvanachakravartin Chōlādēva.	..	Do. ..	Records gift of 633 kuli of land by purchase from the assembly of 'Irukkōvalur' alias Madhurāntakachaturvedimangalam in Kurukkal-kurram, a subdivision of Malaḍu alias Janai ātha-valanādu by Vanpiya Malayamān for the maintenance of Tiruvāraṅgtamudanaṛ of Mūṅirikkūdi for cultivating a flower-garden called Kakkatukkandan presented by him in accordance with the orders of Rajarāja-Chēdiyarāyar.
316	Do.	Pallava ..	Sakalabhuvana-chakravartin Kōpperuṅ-jingādēva.	19th year, Dhanu, śu., pañchami, Monday, Avittam.	Do. ..	Records gift of 32 cows and 1 bull by Avanālapprindaṇ Kōpperuṅjingādēva for burning a perpetual lamp in the temple of 'Tiruvidaikali-Nayanar' at 'Irukkōvalur' in Kurukkal-kurram, a subdivision of Malaḍu alias Janai ātha-valanādu.
317	Do.	Do. ..	Do.	13th year, Makara śu., pañchami, Monday, Sravaṇa. 2nd year ..	Do. ..	Records gift of 16 cows by the son of a dancing girl of the temple for the daily ghee-offering to the god. Mentions the liquid measure Uḡgalanda-naḷi.
318	Do.	Chōla ..	Tribhuvanachakravartin Rajarājādēva ..	..	Do. ..	Records a tax-free gift of land on the Uttarayana (northern solstise) day by Malayamān Irayīṭṭan alias Rajarājachēdiyarāyaṇ of Kiliyūr for burning four perpetual lamps in the temple for the merit of his father and himself.
319	Do.	Vijayanagara ..	Krishnadēva-Maharāya ..	Saka 1443, Vriśha, Kartigai, 8.	Do. ..	Incomplete. Records gift to the temple by Mangaraḡaiyaṇ of certain grazing taxes leviable from the manāḡdis (shepherds) living within the limits of the temple villages as per orders of the king.
320	Do.	Pallava ..	Sakalabhuvana-chakravartin Kōpperuṅ-jingādēva.	17th year, Makara śu., ekadasi, Friday, Kartigai.	Po. ..	Records gift of 2,800 kaṣu by a lady of Neṅmali alias Miladamaḡadevi-chaturvedimangalam on the southern bank of the Pennai in Kurukkal-kurram, for providing offerings to the god of Tirukkovalur on the Uttarayana-festival every year, from the interest thereof.
321	Do.	Vijayanagara ..	Krishnadēva-Maharāya ..	Saka 1443, Vriśha, Kartigai, 4.	Do. ..	Registers that the committee in charge of the treasury of the 'Tiruvidaikali-Nayanar' temple made a sale for 20 pon of three temple villages to a certain Soryanarayana-seṭṭi belonging to the Tiruvannaimallur Gopala-seṭṭi community residing in Kañchipuram in Tondaimangalam. The same individual had to pay into the temple treasury 37 pon every year.
322	Do.	Chōla ..	Tribhuvanachakravartin Rajadhirājādēva.	5th year ..	Do. ..	Records a tax-free gift of two vēli of land by purchase from the assembly of Tirukkovalur by Malayamān Attimallan Saktapperumal alias Rajagambhira-Chēdiyarāyaṇ of Kiliyūr to the temple of 'Tiruvidaikali-Nayanar' at 'Irukkōvalur' alias Madhurantakachaturvedimangalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	Pallava ..	Sakalabhuvanachakravartin pirandap alias Kopperunjingadeva.	5th year, Makara, su., prathamā, U ti- raḍam. 7th year, Ādi ..	Tamil ..	Records gift of 6 cows by certain individuals of Mēlaip- panaiyakkam of Iḍaiyāru-naḍu, a subdivision of Tirumunaiyappadi, for burning a twilight lamp in the temple. Mentions the measure Ulagalandan-nali.
324	On the west wall of the same pra- kara.	..	Tribhuvanachakravartin koṇḍan.	..	Do. ..	Records gift of a village by 'Iṛumaiṇṇūjolaṇṇiṇṇu alias Mājavārayar of Nālakkuṇṇeholi in Sevirukkal Sembō- naḍu, a district of Paṇḍi-maṇḍalam, as house-sites to 25 brahmans of Virapandya-chaturvedimangalam named after the king and of 2 ma of wet land each, free of taxes, for the welfare of the king.
325	On the same wall	Vijayanagara	Kṛṣṇadeva-Mahārāya	Śaka 1444, Chitra- bhānu, Arpaśi, 24.	Do. ..	Registers the sale, with all the rights of proprietorship, for 10 poṇ and the subsequent perpetual lease for an annual rental of 8 poṇ to be paid into the treasury of Tiruvīḍaikaḷi-Nayaṇar of Iṛukkovaḷur, of the temple village Kuṇṇattur in Sīringur-parṇu to Vāḍiva-Pillai, of the Gopāla-setti community, residing in Atkondaṇallur in Sīringur-parṇu, on the southern bank of the Pennai.
326	Do. .. ..	..	....	Pingala, 1[2].	Do. ..	Records gift of a lamp by Pandaraṅgidevaṇ, son of Kara- kaṁpāyana-Uḍaiyar of the Śrīvatsa-gōtra, to the god Tiruvīḍaikaḷi-Nayaṇar and the goddess Pūṅgovaḷur- Nāchohiyar.
327	Do.	Chōla ..	Tribhuvanachakravartin Chōladeva.	32nd year	Do. ..	Records the recovery of 10 cows by the temple-committee from Araṭṭiṇṇukṛiṭāḍaṇ, a Śrī-Vaiṣṇava brahman of Tirukkovaḷur, in accordance with an old entry in the temple accounts of a gift of an equal number of cows by Piridigangan to the donee's grandfather for providing cuds for feeding certain brahmans in the Araṭṭi- mikkṛiṭāḍaṇ-ṭṛumaḷḷigamatha.
328	Do.	..	Tribhuvanachakravartin koṇḍan.	....	Do. ..	Records the tax-free gift of the village of Ariyur in Kāṭṭup-parṇu on the southern bank of the Pennai in Tirukkovaḷi-parṇu in Nāḍuvil-maṇḍalam for the expenses connected with the offerings to, and the worship of, the images of the god Tiruvīḍaikaḷi-Ayaṇ, at the service called Sundara-Pandyaṇ-ṣāṇḍi and that of Ellantalaiyāna-Perumaḷ which was set up in the temple by Sundara-Pandyaḍēvar in the name of his elder brother (annaḷvi). Mentions Vikrama-Pandyaṇallor as one of the boundaries of the village.
329	Do.	..	Tribhuvanachakravartin koṇḍan.	....	Lo. ..	Records the confirmation by the king of a tax-free gift of land previously made by Sundara-Pandyaḍēva to certain brahmans of the village Kuṇḍamurṭṭi alias Ranaṣingarakhāsa-chaturvedimangalam for the recitation of the Vēdas by three persons daily, in front of the image of Ellantalaiyāna-Perumaḷ set up by Sundara- Pandyaḍēva in his name in the temple at Tirukkovaḷur and for special worship to the god Tiruvīḍaikaḷi-Ayaṇ, on the day of his asterism.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	Immaḍi Narasa-Nayaka, son of Narasimha-Maharāya.	Śaka 1427, Krodhana, Kumbhaśu., dvadaśi, Thursday, Purnapōṣam.	Tamil	Registers that certain lands in the three banks out of twelve banks in the village (Tirukkōvalur) were sold at a loss to the temple of Tiruvīḍaikalī Nayanaṅgar by the tenants owing to their inability to pay the taxes and that when Immaḍi Narasa-Nayaka visited the temple on a dvadaśi day he made these lands tax-free and ordered the profits thereon to be utilized for offerings and worship to the god on certain days every month. Immaḍi Narasayya-deva and Viramarasayya-Pallavaraiyaṅgar are mentioned as the king's secretaries to whom the above oral orders were given.
331	Do. .. ..	....	Tribhuvanaachakravartin	3rd year and 103rd day.	Do.	Mentions that the king exempted the payment of taxes on the 18 mā of land which was granted for offerings and worship to the image of Nāchehiyar Nayakatteviyar, which was set up in the temple by Tirumōḷisai-Jiyar in the name of Anumanullan-Pallavaraiyaṅgar.
332	Do.	Chōla	Tribhuvanaachakravartin, Rajarajadeva ..	3rd year	Do	Records the gift of 400 kuli of land free from taxes by Chediyaṅgar-Vijalakadaraiaṅgar to the god Tiruvīḍaikalī-Emberuman for burning a perpetual lamp in the temple.
333	Do.	Vijayanagara	Krishnadeva-Maharāya	Śaka 1444, Vriṣha, Āṇi, 7.	Do.	Registers the sale for 10 pon and subsequent perpetual lease for 6 pon per annum of the lands in Sitaiḍāram, a temple village in Singamalai-pattu on the northern bank of the Pennai to the individual mentioned in No. 321 above.
334	Do.	..	Tribhuvanaachakravartin	....	Do.	Incomplete. Records the tax-free gift of Sengadankollai alias Vikramapandya-nallur, a village in Tenkaraī Kaṭṭupattu in Tirukkōvalur-pattu, for the expenses connected with the service Vikramapandya-sandi, called after the king and for offerings and worship to the god on the day of the king's asterism and during the monthly festival.
335	Do.	Vijayanagara	Vira Bhupatirāya	Śaka 1337, Manuatha, Maḱa, su., dasami, Friday, Rohini.	Do.	Records the gift free from taxes for the health of the king of the village of Kinkinippaḍi on the northern bank of the Pennai in Tirukkōvalur-pattu by Mahapradhani Annadatta-Uḍaiyar for the midnight offerings of the god Tiruvīḍaikalī-Nayanaṅgar to be called Uḍaiyar-sandi after the king.
336	Do. .. ..	..	....	Vibhava, Āṇi, 10.	Do.	Records an order of Manikka-Nayanaṅgar to the temple accountant consolidating the gifts of land for the maintenance of 24 perpetual lamps in the temple of Tiruvīḍaikalī-Nayanaṅgar.
337	On the south wall of the same prakāra.	Chōla	Tribhuvanaachakravartin	9th year	Do.	Built in. Records gift of 15 kaṣu by a private individual for a twilight oil-lamp to be burnt in the temple.
338	On the same wall	Do.	Tribhuvanaachakravartin, Rajarajadeva ..	19th year	Do.	Records a tax-free gift of three-quarter veli of land by purchase from the village assembly by the individual mentioned in No. 318 above, for rearing a garden called Sirkudadaṅ-tirumandavanam for growing flowers and coconut palms thereon, to the god Tiruvīḍaikalī-Emberuman, and a further gift of land for the maintenance of two gardeners required for this purpose.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
339	On the same wall	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	14th year	Tamil ..	Records that a brahman lady of Mudigondasōla-chaturvedimangalam, a brahman village in Vanagoppadi, paid 60 kaṣu for reclaiming 315 kuḷi out of the 100 kuḷi of unsaleable waste land belonging to the temple and handed it back to the temple with the stipulation that out of the income from this land, provision must be made for the bath and offerings of the god and goddess on the dvādasi day in the month of Mārgaḷi every year. Venṇaikkuttan-ṭaḍi is mentioned as a land-measure.
340	Do.	Do. ..	Tribhuvanaachakravartin Rajadhirājadeva ; Tribhuvanaachakravartin Kōṇēriṇmaikondaṇ.	10th year, Simha, śn., prathamā, Monday, Pūram.	Do. ..	Records that, in response to the request of Rajaraja-Chediyarayan, the king made through Pallavarajan, a tax-free gift of 21½ veli of dry land in Tirukkovalur and Kiranūr to supplement the previous donation made for offerings and daily worship to the god Tiruvidaikali-Alvar.
341	Do.	Do. ..	Parakeśarivarman alias Tribhuvanaachakravartin Kulōttunga-Chōladeva.	5th year, Karkaṭaka, śn., tṛtīya, Monday, Makha.	Do. ..	Begins with the introduction '4uśēṣaṭṭu', etc. Records that Rajaraja-Chediyarayan and Rajaraja-Kōvalarayan purchased one veli of waste land from the village assembly, reclaimed it for cultivation and made a gift of it to the temple for the expenses of feeding the Śi-Vaiṣṇavas who came to worship the god on the two festival days in the (hittirameḷi-maṭha in the temple and on certain other festival days.
342	Do.	Do. ..	Rajarajadeva	[13th year ..	Do. ..	Records that Rajendrasōla-Perugaḷamarayan and Rajendrasōla-Paṇchalarayan of Pongūr in Tirumūḷaippaḍi bought 1,000 kuḷi of dry land from the village assembly and presented it for rearing a garden called Śatrugandhan-tirunadavanam for growing flowers and cocoanuts for the use of the god Tiruvidaikali-Emberuman and that he also made a further gift of 256 kuḷi for the maintenance of the gardeners required for the purpose.
343	Do.	Do. ..	Tribhuvanaachakravartin Rajadhirājadeva	8th year, Masi 26, Monday, Pūram.	Do. ..	Records that a lady of Singāḷva-nādu made a gift of 7 kaḷaḷju of gold to the assembly of Chandrasōla-chaturvedimangalam, for conducting the festivals in Arpaṣi and Vaipaṣi and for the (daily) recitation of the Tiruvaymoli and for offerings to the god, and that the assembly set apart a portion of the temple lands for this purpose and utilized the money for completing the repairs of the southern prakāra wall of the temple.
344	On the south wall of the same prakāra.	Do. ..	Tribhuvanaachakravartin Kulōttunga-Chōladeva, who was pleased to take Madura (Madurai) and the crowned head of the Pāṇḍya.	24th year	Do. ..	Incomplete. Seems to record a gift of land by Puḷalur-devān alias Tiruṇāṣambandaveḷan, the headman of Kandaivēr, for providing offerings to the god Tiruvidaikali-Emberuman at Tirukkovalur alias Madhurantakachaturvedimangalam in Kuruḱṣi-kurram of Malaiṇu in Rajaraja-vaḷanadu on four specified days.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
345	On the same wall	Chola ..	Tribhuvana-chakravartin Chola-deva.	5th year ..	Tamil ..	Records gift of 1 veli of land in Somāsi-Kiraṇur by Malayāman Kāman Malayān Chediyaṛayan alias Mudigondaśola Malayākulayaṛayan of Kiliyūr in Rājaraja-valanādu, for constructing in stone the Tiruppu-maṇḍapam and Tirukakkali of the temple.
346	Do.	Do. ..	Do.	19th year ..	Do.	Records gift of paddy by the Vaiṣṇavas and the other temple servants of Tiruvīḍaikaḷi-Enberman from their respective incomes from the temple, for offerings and garlands to Aḷagiyamanavaḷa-Perumal and for the maintenance of a gardener for a flower-garden for the temple.
347	Do.	Do. ..	Do.	Vibhava, Āṇi 10 ..	Do.	Damaged at the end. Seems to record an additional gift of 1,000 kuli of land for the maintenance of the Kaikkōlas who owned already 2,000 kuli of land which had to be forfeited on account of certain changes in the festivals of the temple. The same 2,000 kuli of land was given over to them with this addition of 1,000 kuli.
348	On the east wall of the same prakāra.	Do. ..	Tribhuvanachakravartin Vikrama-Chōla-deva.	12th year ..	Do.	Begins with the introduction " <i>ḷaṛḷḷaṛḷ</i> ", etc. Records that the temple priests (vaikhanasa) who took from a resident of Karaṇbaṅgallur alias Suṅgamtaṇṇi-ṣoḷa-chaturvedimaṅgalam in Paṅgaḷa-nādu, a district of Jayangondaśola-maṇḍalam, 17 kaṣu in the 18th year of Kulōttuṅga-Chōla-deva, for buying 1,000 kuli of land for the maintenance of two gardeners for the flower-garden of the temple, were unable to do so and that now they allotted certain other temple lands for this purpose and arranged for the daily supply of flowers and garlands to the god during the three services (sandhi). Lost in the middle. Begins with the introduction " <i>ḷaṛḷḷaṛḷ</i> ", etc. Records that Appattan alias Piridigangan of Maḍalambadi in Paṅgaḷa-nādu made a gift of one veli of land by purchase for feeding the Sri-Vaiṣṇavas of the Tirumalīśai-Āḷvar-Tirumālīgai mūṭha attached to the temple of Tiruvīḍaikaḷi-Āḷvar and authorized the brahmins of the village assembly to supervise the charity. Vikramaśoḷa Chediyaṛayan exempted this land from payment of the taxes due to him.
349	On the same wall	Do. ..	Do.	15th year, Mīra, śu., prathamā, Revati.	Do.	States that, while the god together with his consorts was seated on the throne called Nalukavi-Perumal under the Saṭagoppan pearl-canopy in the Ramanāja-maṇḍapa after the sacred bath in the month of Ādi, certain Sri-Vaiṣṇava devotees made a gift to a lady devotee of half of the produce in paddy and other dues from certain land belonging to them in Vratuṅgapura-paṇṇu.
350	On the south wall of the Rama-svamin temple in the second prakāra.	..	....	Dundubhi ..	Grantha Tamil.	Records a tax-free gift, for the pacification of the king's indisposition, of 4 ma of land to Devarāja-Bhaṭṭa, a temple priest, for worshipping the god.
351	On the base of the north wall of the maṇḍapa in front of the central shrine.	Vijayanagara	Kaṇṇapa-Udayaṛ ..	Śaka 1284, Śubha- krit, Dhanu, śu., dvitīya, Monday, Śravaṇa.	Tamil ..	

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	Inside the second gōpura; left of entrance.	....	....	....	Tamil verse ..	Three verses in praise of a certain Murugaṇ Kōvinathan, the local chief of Kōttar.
353	On the west base of the same gōpura.	Chōla	Tribhuvanachakravartin Chōlādēva.	29th year, Tula, śu. chaturthi, Śa-turday, Śravish-tha.	Tamil	Registers the gift of 465 kuḷi of land and a house by the trustees of the Tiruvīḍaikaḷi-Emberman temple at Tirakkōvalur alias Madburāṇṭaka-chaṭturvēdimāṅgalaṁ in Kurukkal in Rājārāja-valaṇāḍu to a certain private individual for rearing a flower-garden for the temple.
354	On the same base	Do.	Do.	25th year, Karti-gai, śu. . .	Do.	Built in. Seems to record the provisions made for offerings to the god while the Tiruppāvai hymns were being recited. Mentions the village Jagadekavira-chaṭturvēdi-māṅgalaṁ.
355	On the southern base of the Rāma-svāmin shrine in the northern portion of the third prakāra.	Vijayanagara	Virapratāpa Śrīraṅgadēva-Mahārāja	Śaka 1496, Bhava, Kāṭaka, śu. . . . Anurādha.	Do.	Records gift of cert-ain lands in the village of Kāṭṭupaiyūr, by Tirumalaiṇambi Tiruvēṅgaḍayyaṇ for certain offerings to Chakravarti-tirumagaṇar in the temple of Alvaṅgal-Nayṅgar at Tirukkōvalur.
356	Inside the outermost gōpura; left of entrance.	Do.	Virapratāpa Achyuta-dēva-Mahārāja	Śaka 1454, Nandana, Makara, śu. dvi-tiya, Friday, Śravaṇa.	Do.	Records gift of house-sites to the temple servants on both sides of a new street called Bhōgarājap perunderuvu opened out close to the big gōpura at Tirukkōvalur by Mahāmandalēśv.ra Bhogayadēva-Chōlanabharāja in obedience to the order of the king transmitted to him through Tirumalaideva-Mahārāja.
357	Inside the south wall of the western gōpura.	....	....	Śārvari, Paṅguṇi..	Do.	Records that certain Vaiṣṇavas residing in the Emberu-mānār-Jīyar sannidhi street, agreed to occupy the houses newly built in the square founded as a charity of Alluṇḍu Virupparasayaṇ and promised to look after the future repairs of these buildings themselves.
358	On a pillar in the Aruha-maṇḍapa in front of the central shrine in the Tiruvirāṭṭāṇēśvara temple at Tiruvadi, Cuddalore taluk, South Arcot district.	Chōla	Rajakesarivarman alias [Uḍaiyār] Kulōt-tunga-Chōlādēva.	3[4]th year	Do.	Much damaged at the end. Begins with the introduction "Aḍḍarṅḍeśeśe," etc. Seems to record gift of a perpetual lamp to be burnt in the same temple.
359	On another pillar in the same place.	Do.	Rajakesarivarman alias Chakravartin Kulōttunga-Chōlādēva.	31st "	Do.	Begins with the introduction "Aḍḍarṅḍeśeśe," etc. Records gift of 96 sheep by Tiruvanaikkavār, Edutia-padam alias Rājārāja-Uḷaguvelāṇ of Vāṭkai in Neṇmali-nāḍu, a subdivision of Arumolideva-valaṇāḍu for a perpetual lamp to be burnt in the temple of the god Tiruvirāṭṭāṇam-Uḍaiyār of Adhirāja-maṅgalyapuram in Aṇṇūr-nāḍu, a subdivision of Tirumūṇaiyāḍi.
360	On a third pillar in the same place.	Gaṅga-Pallava.	Nripatunga-varman	18th "	Do.	Much damaged. Records gift of 570 palanḷu of gold by [Pāṇḍi] Varaguna-Mahārājaṇ to the merchants (naga-rattar) of Adiyarāya-maṅgalaṁ for certain specified offerings to the god Tiruvirāṭṭāṇam-Mahadēva of that village.
361	Do.	Chōla	Madiraitōṇḍa Parakesarivarman ..	32nd "	Do.	1 damaged in the middle. Seems to record gift by an individual of Kalayūr in Maṇṇi-nāḍu, a subdivision of Soḷja-nāḍu on the northern bank (of the river Kaveri).

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
362	On another pillar in the same place.	Chōla	Madiraiṇḍa Parakeśarivarman ..	38th year ..	Tamil	Damaged completely at the end. Seems to record gift by an individual of Tiruvaiyaru for burning a perpetual lamp in the temple.
363	Do.	Do.	Parakeśarivarman ..	2[1]st ..	Do.	Damaged at the end. Records gift of 90 sheep and a lamp-stand by a private individual of Adhirāja-maṅgalyapuram for burning a perpetual lamp in the temple of Tiruvirattāṇattu-Mahadeva.
364	Do.	Do.	Do.	12th ..	Do.	Damaged at the end. Seems to record gift for a perpetual lamp.
365	Do.	..	...	34th ..	Do.	Damaged at the beginning. Records gift of 90 sheep by a private individual of Viḷupperaiyā-nadu, a subdivision of Maṇṇi-nadu for a perpetual lamp to be burnt in the temple.
366	Do.	Chōla	Madiraiṇḍa Parakeśarivarman ..	31st ..	Do.	Damaged at the end. Seems to record gift of two perpetual lamps by a certain Kongavaṇar.
367	Do.	Gaṅga-Pallava.	Nṛpatuṅgapōṭṭarusa	22nd ..	Do.	A damaged fragment.
368	Do.	Do.	Parakeśarivarman ..	9th ..	Do.	Damaged at the end. Seems to record a gift of gold for the supply of ghee to the seven temples at Tiruvirattāṇam, Tiruvāṇavāsi, Tirunagisvaram, Tiruvagattisvaram, Tiruvagisvaram, Tiruśidattal and Tiruppeṭṭiṇḍu. Enumerates in 25 verses the ornaments presented, the shrines and the mandapas constructed and the lands granted to the temple of Tiruvirattāṇam at Tiruvadigai by a certain Kalingan who is variously called Toṇḍi-yarkon and Naralokaviran.
369	On two pillars in the Alankāramandapa before the Tripurasāhara image in the same temple.	..	....	....	Tamil verse	Records gift of the village of Alāṅgā-kupṭam in Tirumūr-parru by Narasa-Nayakkar for burning daily 50 special lamps at the entrance of the bathing hall called Nediya-nayaka-svapana mandapa and 100 special lamps at the Mahāmandapa and for offerings to the goddess Chāṇṇḍi-Nāchohiyare every Friday. Arumvalatta-Nayikar is mentioned as the agent of Narasa-Nayaka.
370	On the north wall of the same mandapa.	..	....	Vikari, Ādi, 24 ..	Tamil.	Records gift of the taxes collected from the village Musukolattur, hamlet of Tribhuvanamahadevi paṭṭāṇam in Viḷḍilambatti-chāvadi, by Jirimi-Nayaka, the agent of Ananarasayya who was the deputy (avasaram) of the king, for the expenses connected with the Vasanṭa festival of the god at Tiruvadi.
371	On the east wall of the same mandapa.	Saluva	Mahamandalesvara Maharaṣu.	Śaka 1391, Khara, Vaisakha, śu., 10.	Kanarese	Records gift of 5 ma of land by the same individual to the temple trustees for burning 5 perpetual lamps in the same temple.
371A	On the same wall ..	Do.	....	Vikṛiti (expired), Khara (current) ..	Do.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
372	On the same wall	Saluva ..	Narasīṅgayyaḍēva-Mahārāṣa ..	Vikrīti, Āsvija, śu., 13, Monday.	Kanarese ..	Records the grant of the taxes collected from the villages Satyābharaṇa-nallur and Sunnavūru, by Avasaram Annamāraṣa, for offerings to the god during the early morning service and for conducting the ear festival in the month of Tai. Records also gift of some land to the person who conducts the worship.
373	On the south wall of the same mandapa.	Vijayanagara.	Kampana-Uḍaiyar, son of Vira-Bokkana-Uḍaiyar.	Śaka 1292, Sadharāṇa, Tula, ba., daśami, Monday, [Maṭha].	Tamil ..	Records the sale of the village of Śattippaṭṭu, a hamlet of Siru-Tiribhuvanaḍēvi by two individuals of Tribhuvanaḍēvi in Kīlai-Aṭṭikattup-paru, a sub-division of Vāsalippaḍi to Maṇḍi Sendamaraik-kannan Kalinga-ṛayar wallinātha of Janarāthanallur alias Māmalapuram in Amūrnadu, a sub-division of Amūr-kōttam, a district of Jayaṅḍaśōja-maṇḍalam, for the sum of 250 Vira-champan-guligai.
374	On the same wall	Do.	Do.	Sadharāṇa, Tai, 6.	Kanarese ..	Records the tax-free gift of the village of Śattippaṭṭu alias Nyayaparipalanallur in Kīlai-Aṭṭikattup-paru for the expenses connected with the offerings and worship of the god. This gift took place three months after the sale mentioned in No. 373 above.
375	Do.	Do.	Do.	Sadharāṇa, Tai, 5, trayodaśi, Tues- day, Ardra.	Tamil ..	The god is called herein Mudaliyvara.
376	Do.	..	...	Śaka 1458, Duṅ- muki, Ādi, 10.	Do. ..	Records the gift of 2 mā of wet and one mā of dry land and a house-site in the Brahman street within the fort, to Viravalli Dēvarāja-Bhaṭṭar Kāśināthar Kuppaiyāṇ alias Uḍḍaṇḍavēlayuḍa-Bharati of the Kaundinya-gōtra and Āpāstamba-sūtra, a resident of Maṭṭi-śakulakala-cheri, in Uṭtaramerūr alias Rājendraśōja-chaṭturvedimaṅḍalam, an independent village in Kāliyūr-kōttam, a district of Tōndai-maṇḍalam, for composing a (kalambeḡam) poem in praise of the god Viraṭṭaṅḡam-uḍaiya-Tambiraṇar of Tiruvadigai.
377	On the base of the east wall of the same mandapa behind the Vinayaka shrine in the same temple.	..	Tribhuvanachakravartin koṇḍaṇ.	5th year	Do. ..	Built in. Records the gift of taxes on certain lands for the expenses of the service called Rājakanāyan-sandi, instituted by the king in his name, for certain festivals and for worship and offerings to the god on the day of his asterism.
378	On the same base behind the Subrahmanya shrine in the same temple.	Vijayanagara	Mahamaṇḍalēśvara Maḥarāja.	 12. Vaigāsi	Do. ..	Built in. Mentions Kriṣṇappa-Nayakarayan agent of the king and Rayaam Tirumalayan.
379	On the north wall of the kitchen in the same temple.	Pandya ..	 Tribhuvanachakravartin Śrīvalladēva.	33rd year, śu. di., prathama, Friday	Do. ..	Built into the store-room. Records the tax-free gift of some lands in Eṭṭappāṇai by Malayaperumal Tōṇḍaimān the son of Nallaperumal Tōṇḍaimānar of Tyāgavalli in Rājadhiraṇa-valanadu for worship and offerings to the god Uḍaiyar Paḍikuduttaruliṣuran-Uḍaiyar, consecrated in the temple at Tiruvadigai by the donor's brother.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same kitchen.	Chōla	Rajakesarivarman alias Kulōttuṅga-Chōladēva.	4 [5]th year	Tamil	Lost in the beginning. Begins with the introduction, “ <i>உழைத்து விசேஷம்</i> ” etc. Records gift of 2,000 kuli of land, by purchase, by Araiyan Marudanāṅkkan, the headman of Arumbakkam, in Maṇavil-naḍu, in Jayan-gondaśōla-maṇḍalam for rearing a flower-garden called Parudimāṅkkan-tirumendavaṇṇam to the god Tiruvit-tānam-Uḍaiyar at Adhirāja-maṅgalyapuram in Āṇṇur-naḍu, a sub-division of Tirumunai-pāḍi, a district of Gaṅgaikondaśōla-maṇḍalam and also for the maintenance of two gardeners and a waterman for it. Built into the store-room. Begins with the introduction, “ <i>புது சேஷம்</i> ” etc. Records gift of 64 perpetual lamps to the temple by Arasārāyaṇan Eḷiśārmōgaṇ alias Jananātha-Kachohiyarayan of Kāṇṇukkuḍi.
381	On the same wall	Do.	Parakesarivarman alias Tribhuvana-chakravartin Kulō	“ . . . 14th day, Sunday, Revati.	Do. . .	Bulk into the store room. Begins with the introduction, “ <i>உழைத்து விசேஷம்</i> ” etc. Records that the citizens of Adhirāja-maṅgalyapuram converted into wet about 4,800 kuli of dry land belonging to Madhuranakadēvaṇ Ponnambalakuttan, the headman of Arumbakkam and made a gift of it for the feeding expenses of the Tiru-navukkaraisādēva-maṭha attached to the temple.
382	Do	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladēva.	48th year . .	Do. . .	Built in by a brick wall at its right end. Begins with the introduction “ <i>உழைத்து விசேஷம்</i> ” etc. Records gift of 192 sheep by 501a-Talaikkōli for burning two perpetual lamps in the temple.
383	Do.	Do.	Do.	43rd “ . .	Do. . .	Records gift of 3,000 kuli of land by Sambuvarāya for providing sandal-paste (tiruchchandu) to the goddess Chāṇṇundi-Nachohiyar set up in the temple of Tiruvirattānam-udaiya-Nāyaṇar at Adhirāja-maṅgalyapuram alias Tiruvadiḷai.
384	Inside the Appar shrine in the south prakāra of the same temple.	....	Sambuvarāya	....	Do. . .	Begins with the introduction, “ <i>உழைத்து விசேஷம்</i> ” etc. Records gift of 96 sheep by Vikramaśōḷan Kakku-Nāyaṇan alias Kanakaraṇ of Kōṇṇur in Payyūr-kurram, a sub-division of Fajarāja-rajanāḍu for burning a perpetual lamp in the temple.
385	On the same wall	Chōla	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladēva.	38th year . .	Do. . .	One stone missing. Records gift of 32 cows and 1 bull by Gaṅgadaraiyaṇ Tiruvaṇ alias Kāḷingaraṇ of Ilaiyaṇ-guḍi, a samanta-mudali of Uḍaiyar Kāḍavarāyar, for the sacred milk-bath of the god.
386	On the south wall of the first prakāra.	Do.	Kulōttuṅga-Chōladēva	10th “ . .	Do. . .	Incomplete. Records gift of 32 cows, 1 bull and a lamp-stand by Sengeṇi Ammaiyaṇ Vikramaśōḷa-Sambuvarāyan for burning a perpetual lamp in the temple.
387	On the same wall	Do.	Do.	1* “ . .	Do. . .	Stones missing. Seems to record gift of a perpetual lamp to the temple.
388	Do.	Pallava	Sakalabhuvana-chakravartin Kōpperu[ñ-jūḡadēva].	“ 18.	Do. . .	

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the wall of the south verandah in the same prakāra; inside the old Vāhana-maṇḍapa.	Chōla	Rajakēśarivarman Tribhuvanachakravartin Rajadhiraśadeva.	[16th] year, Vriśaśika, 20. Thursday, Śravana.	Tamil ..	Begins with the introduction, "உலகு தெய்வம்," etc. Gives an inventory of the gold jewels and silver articles belonging to the temple.
390	On the same wall .. .. .	....	....	....	Do ..	Gives the details of the precious stones in and the weights of the several ornaments presented by Kuṭal Araṇan. Kaḍavarayan to the temple at Tiruvāḍigai.
391	On the same wall to the west of the same maṇḍapa.	Chōla	Tribhuvanachakravartin Chōladeva.	8th year, Tuḷa, ba., Tuesday, [shṭhi].	Do. ..	Guilt in at the end. Gives the details of the precious stones in and the weight of one jewelled necklace presented by Kuṭal Araṇanayan alias Alappirandan Kaḍavarayan to the god Tiruvirattānam-Uḍaiyar.
392	On a pillar in the south verandah of the same prakāra.	Do.	Rajakēśarivarman alias Uḍaiyar Tribhuvanachakravartin Rajadhiraśadeva.	18th year	Do. ..	Begins with the introduction, "திருவரத்தம்," etc. Records gift of 96 sheep by two private individuals for burning a perpetual lamp in the temple. Tirumunai-paḍi is here mentioned as a district of Rajendrasōla-vaṇaṇadu.
393	On the same pillar	Do.	Parakēśarivarman alias Rajendra-Chōla-deva.	4th "	Do ..	Records gift of 90 sheep by an individual belonging to the community called Jananāthattēriṇja-vaṇaṅgai-veḷakkār of Paṅgaḷa-naḍu for a perpetual lamp in the temple. Tirumunai-paḍi is mentioned as a district of Jayāṅgonda-sōla-maṇḍalam.
394	On another pillar in the same place.	Do.	Do.	7th "	Do. ..	Begins with the introduction, "திருவரத்தம்," etc. Records gift of 90 sheep by a captain of the king's own regiment of archers called Rajakunjarattēriṇja-villigal for a perpetual lamp in the temple.
395	Do. Do.	Do.	Do.	8th "	Do. ..	Begins with the introduction, "திருவரத்தம்," etc. Records gift of paddy by Śadevan, a resident of Ariyalar for offerings to the image of Giripāḍinaḍappār, set up by him in the temple of Tiruvirattānam-uḍaiya-Mahadeva.
396	Do. Do.	Do.	Do.	Do. "	Do. ..	Begins with the introduction, "திருவரத்தம்," etc. Records gift of 90 sheep each, by three individuals for three perpetual lamps, one to be burnt before god Tiruvirattānam-Uḍaiyar and two before god Giripāḍinaḍappār in the same temple.
397	Do. Do.	Do.	Uttama-Chōla	[14]th "	Do. ..	Records the gift of 144 sheep by Miṇavan Vallavarayan of [Pā]vīla-naḍu for one and a half perpetual lamps to be burnt in the temple.
398	On the same pillar	Do.	Uttama-Chōladeva	14th "	Do. ..	Records gift of 48 sheep by Attaman Ayyavan alias Kandatōl-Gaṇḍappayyan of Puṅguppan for burning a perpetual lamp in the nāṭaka-sōla-maṇḍapa, erected by him in the temple.
399	Do. Do.	Do.	Rajakēśarivarman [alias] Rajadhiraśadeva.	28th "	Do. ..	Much damaged. Seems to record a gift of 45 sheep for a lamp.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
400	On another pillar in the same place.	Chola	Parakesarivarman alias Rajendra-Chola-deva.	9th year ..	Tamil	Begins with the introduction, "தேவீசர்" etc. Records gift of 90 sheep by Karikala-Kamapperiyadarayan of Kañala[nur] for burning a perpetual lamp in the temple.
401	Do.	Do.	Do.	9th "	Do.	Begins with the introduction "தேவீசர்", etc. Records gift of 100 kasu by Anukki Sattan Rāmadēvi, a maid-servant (peḍaṭṭi) of the royal household (periyavēlam) of Rajendra-Soladeva to the merchants (nagarattar) of Adiyaraiya-maṅgalam, who promised to measure, as interest, 50 kalam of paddy to the temple of Tiruviraṭṭa-nam-uḍaiya-Nabadeva for offerings and worship to the god on the Uttarayaṇa and Dakṣiṇayāṇa saṁkrānti days every year.
402	Do.	Do.	Do.	5th "	Do.	Much damaged. Begins with the introduction, "தேவீசர்" etc. Records gift of 450 sheep by four individuals for burning five perpetual lamps in the temple at Tiruvadigai.
403	On a pillar in the north verandah of the same prakara.	....	....	....	Do.	In modern characters. Fixes the taxes leviable from the weavers, oilmen and aṅgaḍiyār, who were made to colonise in a street called Tirunavukkarasan-tiruvidi, which was newly formed after clearing the jungle to the north of a Pīḍari temple in the lands belonging to Tiruviraṭṭaṇam.
404	On the west wall of the maṇḍapa in front of the Natarāja shrine in the same temple.	Pāṇḍya	Jajavarman alias Sundara-Pāṇḍyadeva	18th year, Kumbha, ba., sartam, Saturday, Mṛiga-sīrsha.	Do.	Records the gift by the residents of the villages of Mārappādi alias Gaṅgaikondasōla-peralam and Pajajappēperalam in Veṇāṭṭipādi, a town in Kuṇṅkai-valanāḍu, a sub-division of Rājadhiraṇya-valanāḍu, of one uḷakku for every urai of salt sold in retail by them, this income being utilised for offerings to the god and repairs to the temple.
405	On the same wall	Do.	Jajavarman Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	17th year, Makara, śu., chaṇḍasī, Sunday, B. śta.	Do.	Records a similar gift of salt to the temple for the same purpose by the salt-manufacturing villages of Adumbur alias Jananathasōla-peralam, Sellur alias Anapayasōla-peralam, Idaiyankuṭi alias Rājendrasōla-peralam, Kōḍalur alias Rājānārayana]-peralam, Tirumallur alias Kidāramkondasōla-peralam, Vennārganuḷi alias Elisai-mohaṇ-peralam and Śūraikkāḍu alias Alappirandaṇ-peralam.
406	Do.	Do.	Jajavarman alias Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	[6]th year, Mīna, śu., chaṭurthi, Saturday, Rohini.	Do.	Records gift of certain lands in the village of Kilai-Arumbakkam, by purchase from Varadarāja-Vijūparaiyar, by Maṇṇikkumikkuṁ-Perumāl alias Dipattaraiyan, the headman of Sōlakulavalli-nallur in Paṭṭāṇ-pātke-nāḍu, a sub-division of Rājaraṇya-valanāḍu for offering cooked dough (kaḷi) to the gods of the temple at Tiruvadigai.
407	On the inner wall of the second gōpura of the same temple; right of entrance.	Do	Tribhuvanaachakravartin Kōṇḍṛimmaikondaṇ Perumāl Parakrama-Pāṇḍyadeva.	2nd year, 132nd day.	Do.	Records the assignment of certain taxes for the maintenance of Vijayadeva, who was appointed as the chief guard (perumbadikaval) of the place.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
408	On the same wall	Saluva ..	Mahamandaleśvara Mahārāja.	Śaka 1400, Viṣṇu- nami, su., paun- namī, Friday, Chittirai.	Tamil ..	Mentions that Kamakotiānār Aramaḷatta-Nayanār, the agent of Išvara-Nayaka, the dalavay of Mahamandaleśvara Naraṅgayadeva-Mahārāja constructed a car for the god Tiruvratāṅgam-udaiya-Nayanār and instituted certain festivals, on behalf of his brother Rēhuttap-perumāl and made also a gift of lands in Tennampattin which was separated from Aṭṭaya-maṅgalam in Tirumūr-paṇṇu, for maintaining a maṭha of Aghorāstra-Nayinār of Tiruveṇṇai-nallūr.
409	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperūṇṇin- gadeva.	2nd year	Do. ..	Records gift of 32 cows and a bull by Kōṟṟaman Palandiya- rayaṇ of Palaiyūn alias Rajendrasēla-nallūr in Pālaiyūr- nādu, a subdivision of Urukkaṭṭu-kōṭṭam, a district of Jayangondaśola-valanādu for burning a perpetual lamp in the temple at Tiruvadiṅgai.
410	Do. .. ..	..	....	Śaka 1399, He- viṣṇu, Margali, 10, Sunday, Śravaṇa, dvādasi	Do. ..	Records gift of 250 kuḷi of land measured by the Rāya- vibhāṭṭu-kol, by Rāhuttar-perumāl, the agent of Išvara- Nayaka for the supply of crushed rice to the god Eṟaman-Piḷḷaiyar. mentions also that a certain Venṇai- perumāl repaired the Mutta-Nayinār (Vinayata) shrine.
411	Do.	Vijayanagara ..	Sadāsivadeva-Mahārāja ..	Śaka 148[4], Dun- dubhi, Kartigai, 29, Saturday, tritiya.	Do. ..	Records gift of 2,500 kuḷi of land by Kumarappa-Reddiyar, the agent of Śunappa-Nayakkarayyaṇ for offerings and worship to the image of Kandasvamiyār (Skanda) set up in the maṭha called Kandasvamiyār-maṭha constructed by him as an endowment of Kanniappa-Reddiyar.
412	On the wall of the same gōpura; left of entrance.	Do. ..	Achyutadeva-Mahārāja ..	Śaka 1455, Nandana, Avani, 7.	Do. ..	Records that the king exempted the two villages of Tiruvāmūr and Aiyipakkam, which were granted as devādāna by Ranaḷbhaṭṭar-ayyaṇ, from payment (to the state) of taxes amounting to 176 paṇam, and this amount was ordered to be utilised for worship and repairs in the temple.
413	On the base of the same wall ..	Tanjore Nayaka.	Chinnappa-Nayaka ..	Svabhanu, Tai, 30	Do. ..	States that the five classes of kamṁālar, blacksmiths, carpenters, goldsmiths, architects and brass-workers were exempted from certain taxes payable to the state, as they were unable to pay them when coerced and were prepared to emigrate elsewhere.
414	On both the inner walls of the same gōpura.	Pāṇḍya ..	Māraṇarman alias Tribhuvanachakravar- tin Śivaladeva.	33rd year, Kaṇṇi, su., prathamā, Friday, Haata.	Do. ..	Records the sale, with all rights of alienation by gift or sale, of the village of Eṭappārai, southern hamlet of Tiruvadiṅgai, to Nayanār Malaippermāl Vikrama- Pāṇḍya-Tondaimanār, son of Tayilumalla-Perumāl Tondaimanār of Pannaiyūr residing in Tyāgavalli, in Rajadhirāja-valanādu by the assembly of Araṣūr, a brahmadeya of Araṣūr-nādu in Tirumunai-pādi, a sub- division of Rajarāja-valanādu for 350 Viṛachampāṇ- paṇam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On detached stones in the east wall of the second prakara; right of entrance.	....	Tribhuvanachakravartin konḍan.	13 + 1st year ..	Tamil	Records the tax-free gift of the lands in Piḍagam on the northern bank of the Muṇḍiyaru for the expenses of maintaining a service called Kōṇḍarāman-sandi called after the king, and for certain offerings to the god on the Pushya-day in the month of Vaiḡasi, which was the king's birthday.
416	On the same wall	Pāṇḍya ..	Jajavarman Sundara-Pāṇḍyadeva.	13 + 3rd year, Tai, 12.	Do. ..	Records the settlement of certain boundary disputes between the Mahāsavaras, the temple trustees and the residents of the village of Tiruvadiḡai. Refers to the 10th year of Perumal Vira-Pāṇḍyadeva.
417	Do.	Do. ..	Do.	13 + 3rd year ..	Do. ..	Records that the temple trustees of Tiruvirāṭṭānam-udaiya-Nayanar agreed to show towards the Sivas, the proprietors of the temple, the same concession pertaining to lands as were current in many temples in Paṇḍi-maṇḍalam, Soḷa-maṇḍalam and Magadai-maṇḍalam and also in the temples at Tirumadukūṭṭam and Tiruvamattar in Nāḍuvil-maṇḍalam.
418	On a slab built into the ceiling of the first gōpura in the same temple; right of entrance.	Chōḷa ..	Rajarājakesariyarman, the ships at Sālai.	12th year ..	Do. ..	Records a tax-free gift of 18 plots (ṣeru) of land by the assembly of Avaiyanur to the temple of Jalasayana-Mahadeva of that village.
419	On the same slab	Do. ..	Do	Do ..	Do. ..	States that the assembly of Raṇadhira-maṇḍalam in Aṇiyā-nar-nādu, a subdivision of Tiruvuṇṇaiṇṇai, agreed to supply the devādāna lands of the temple of Jalasayana-devar together with a ṣeru obtained by exchange, with water from the irrigation-tank of the village.
420	On the north wall of the central shrine in the Kṛipapurisvara temple at Tiruvennainallur, Tirukoilur taluk, South Arcot district.	Do. ..	Los.	14th year ..	Do. ..	Lost in the middle. Begins with the introduction, " <i>ḍṛṇṇaḡura</i> " etc. States that the assembly made some provision out of the offerings of the god for feeding a man who had to bale out water of the god's bath and had also to blow the conch in the temple of Tiruvuṇṇaiṇṇai-Ālvar at Tiruvuṇṇaiṇṇai.
421	On the south wall of the same shrine.	Do. ..	Rajarājakesariyarman	11th " ..	Do. ..	Much damaged. Records that certain brahmins received 10 poṇ from the temple treasury for burning a perpetual lamp in the temple of Tiruvuṇṇaiṇṇai-Ālvar at Tiruvuṇṇaiṇṇai.
422	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kuḷottuṅga-Chōḷadeva	13th " ..	Do. ..	Beginnings of lines built in. Records gift of 32 cows by Sengai Ammaṇṇan Kāṇṇuḍai-Perumal alias Vikrama-ṣoḷa-Sambuvarayan for burning a perpetual lamp in the temple.
423	On the same wall .. ..	....	....	....	Do. ..	Built in in the middle by a stone wall. Records gift of certain taxes leviable on certain temple lands by Kōḍal-Āḷappirandan Arasanāyayan alias Kāḍavarayan to the god Taduṭṭiṭṭakōṇḍadeva of Tiruvuṇṇaiṇṇai, a brahmadeya in Tiruvuṇṇaiṇṇai-nādu, a subdivision of Tiruvuṇṇaiṇṇai, which was itself a division of Rajarāja-vala-muṇṇaiṇṇai, for the welfare of the donor, his brother Āḷappiṇṇaiṇṇai, his brother Kāḍavarayan and his family.
424	Do.	Chōḷa ..	Tribhuvanachakravartin deva.	7th year ..	Do. ..	Records gift of gold and a lamp-stand by a merchant of Kāḍuvainallur in Soḷa-maṇḍalam for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
425	On the same wall	Chōja	Tribhuvanachakravartin Chōladēva.	10th year, Tula, ta. shashthi, Saturday, Purnapūṣam.	Tamil ..	Records gift of four cows by an individual of Arumbakkam for burning a perpetual lamp in the temple of Aṭṭonḍadeva.
426	On the west wall of the same mandapa.	Do.	Rajarajavarman (Rajaraja I)	18th year	Do. ..	Records gift of 86 sheep by an individual of Adanar for a perpetual lamp to be burnt in the temple of Tiruvarutturai-Ālvar, for the merit of his blind wife. This is a later copy of an inscription of Rajaraja.
427	On the same wall	Do.	Tribhuvanachakravartin Chōladēva.	17th "	Do. ..	Incomplete. Records gift of 6,000 kuḷi of land by the queen Soḷakula-Mādeviyar for burning a perpetual lamp in the temple of Aṭṭonḍadeva.
428	On the south wall of the same mandapa.	Do.	Tribhuvanachakravartin Chōla[deva].	32nd "	Do. ..	Incomplete. States that certain temple i rahmans agreed to provide morning offerings to the images of Paḷiyarai-Nācheiyar and Vānalingadevar in the temple in return for the interest due on some paddy received from Virāṇadarājār alias Nāṇṇattendāyira-Nambi, who was in charge of the temple lamps. The donor's name is lost.
429	On the same wall	Do.	Parakēsaivarman	10th "	T'o. ..	Built in. Records the gift of lands to the temple made by Parāyitan Uttamaśōla-Mārāyaṇ of Perumbar, by purchase from the assembly of Tiruveṇṇainallur.
430	On the west wall of the mandapa containing the Somaskanda images in the same temple.	Pāṇḍya	Jatavarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.	5th year, Viścika, śu, sap'ami, Wednesday, Avittam.	Do. ..	Records assignment of 500 kuḷi of land to certain individuals of Vikramapuram, a weaver colony of Sadakkamāṇḍalam alias Chittasantolipuram, a parivatta-nagaram in Soḷa-māṇḍalam, for 25 paṇam for rearing a flower garden to the god Taḍuttatṭkonda-Nayanar and mentions that the gardeners were also given sustenance, cloths and spades required by them.
431	On the same wall	Pallava	Sakalabhuvanachakravartin Kōpperuñjīngadeva.	27th year, Mesaba, śū, chaturdasī, Wednesday, Hasta.	Do. ..	Records the gift of a pair of silver trumpets called "pih-chaṇ-ṇṇu-paḍachohannā" and a gold anklet for the god Aṭṭonḍidevar of Tiruveṇṇainallur by Uḍaiyan Sūkayilāyan Uḍaiyaṇ of Sēñji, an arbitrator (madhyastha).
432	Do.	Do.	Sakalabhuvanachakravartin Avaniālapirandaṇ Kōpperuñjīngadeva.	1st year, Arpaśi	Do. ..	Records that the king exempted certain lands from payment of taxes and ordered this amount to be utilized for rearing fruit-gardens for the god and the balance, if any, for worship and repairs to the temple. The record is signed by Kōpperuñjīngan and Tondairān.
433	Do. .. ..	..	....	....	T'o. ..	Seems to be a record (of Kōpperuñjīngadeva) dated in the 26th year purporting to be an order to Sūnattariyar who was in charge of Viḷṇallur in Sendamangalappattu in regard to the irrigation of certain arecanut groves from the spring channel watering the temple lands of Poppaṇḍasōḷa-māṇḍalam and the collection of a lower rate of tax on this.
434	On the east wall of the Nātana-sabha in the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	1[9]th year, Tula, śū, ashṭami, Sunday, Avittam.	Do. ..	Records gift of 120 kaṣu by an individual of Virai alias Akalanḍapuram, a village in Virai-kōṭṭam, a subdivision of Vikramaśōla-valanāḍu, a district of Soḷa-māṇḍalam, for lamp-offerings and worship and for certain festivals to the god Aṭṭonḍidevar.

B.—Stone inscriptions copied in 1921—cont.

38

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the north and west walls of the same sabha.	Chōla	Tribhuvanaachakravartin Rajarajadeva	5th year	Tamil	Records gift of 4 cows by an individual residing in Alalasundara-perumadu for burning a twilight lamp in the temple of Atkondadevar at Tiruvannaimallur.
436	On the west wall of the same sabha.	Do.	do.	Last	Do.	Built in at the end. Seems to record gift of 4 cows by a private individual for the daily supply of milk to the temple for the god's morning bath.
437	On the east wall of the mandapa in front of the same sabha.	....	....	Rudhiredgari, Vaisasi, 22.	Do.	Records an agreement written under the orders of Perumal Alalasundara-perumal by the Kaikkolas of Tiruvannaimallur on behalf of Tiruppuvaram-Udayar Ilaktesvara-deva, who seems to have lost his life in a quarrel, about the right of way in passing through a particular road on festive occasions, reciting the Devaram hymns.
438	On the base of the same wall	Chōla	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madura, the crowned head of the Pandya, Ijam (Ceylon) and Karuvūr.'	26th year, 12, Monday.	Do.	Records gift of cows by a brahman of Paikulam for burning a perpetual lamp in the temple of Atkondadevar.
439	On the north wall of the same mandapa.	Pallava	Tribhuvanaachakravartin Aranalappiranda Kopperunjingadeva.	13th year	Go.	Built in at the beginning. Records gift of 32 cows by a member of the village assembly of Tiruvannaimallur for burning a perpetual lamp in the temple.
440	On the same wall	Do.	do.	12th "	Do.	Built in at the beginning. Records gift of 32 cows by an individual belonging to the village assembly for a perpetual lamp in the temple. The 21st year (expired) of Rajarajadeva (III) is mentioned.
441	On the south wall of the same mandapa.	Chōla	Tribhuvanaachakravartin Chōladeva.	29th "	Go	Records that a house-site belonging to certain individuals of the village was taken over and utilized for building in a stone hall called Valakkureppa-siruvambalam and that another site belonging to the temple was given to them in exchange.
442	On the same wall	Do	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madura, Ijam, (Ceylon), Karuvūr and the crowned head of the Pandya.'	2[6]th year, Vaisasi, 10, Monday.	Do.	Records gift of 4 cows by a private individual for milk for the daily bath of the god Atkondadevar.
443	Do.	....	....	Bahudhanya, Paunguni, 18.	Do.	States that the holders of certain temple lands were permitted to cultivate them themselves; and that they were exempted from the tax called <i>ulacadi</i> by Tirumalaivar, the rāyasaṃ of Krishnappa-Nayaka as a remuneration for service in the temple and were also given houses to live in.
444	On the east wall of the same mandapa.	Chōla	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	11th year	Do.	Records the gift of 32 cows by Malaimelmarundu Singam alias-Chodirayan, the headman of Manalur in Minaparkudi, a subdivision of Vesaliappadi-nadu, for burning a perpetual lamp in the temple.
445	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva[va].	12th "	Do.	One stone missing. Records gift of 4 cows by a private individual for a twilight lamp to be burnt in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the prakāra of the same temple.	....	....	Śaka 1430, Iśvara, Kumbha, su., septami, Wednesday, Rohini.	Tamil ..	Records that the villages of Taḍattatṭaṇḍa-nallor and Seṅga-daṅḡluttur were sold by the temple authorities to Sūrya-narayana, son of Gōpālāsatti of Tīruveṇṇainallor for 100 paṇam and that an annual tax of 16 poṇ was stipulated to be paid into the temple treasury.
447	On the wall of the south verandah of the south prakāra of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kopperuñ-jingadeva.	16th year, Miṇa, ba, ekaśaṣi, Wednesday, Aṇṇam.	Do. ..	Records gift of 9½ ra of dry land by Rajarājadevan Malai-yan Vajjavarayan, a mudali of the king, for burning 18 twilight lamps before the several images of the temple and another gift of 800 kuḷi for a flower garden.
448	On the south wall of the maṇḍapa in front of the central shrine.	Do. ..	Do.	6th year ..	Do. ..	Records gift by Tirumalai-Alagayan alias Viragalīra-Palla-varaiyan, the son of a temple dancing woman, of a bell, an incense-brazier, a lamp-chain and a plate.
449	On the west wall; of the gōpura.	Do. ..	Do.	4th year, Makara, su., trayoḷaṣi, Saturday, Ardra.	Do. ..	Records gift of a cow to the temple by an individual of Araśār. The word Śiya is prefixed to the king's name.
450	On the same wall; right of entrance.	Saluva ..	Maharandaleśvara Narasingadeva. Maharaja.	Plava, Chitrai, 14.	Do. ..	Incomplete. States that as the shepherds in charge of the temple cattle in Tiruvadi-sīrmai were unable to pay the sadakkaḍamai tax and migrated to other places, this tax was reduced at the instance of Aṇṇavalatta-Nayanar, the agent of Narasa-Nayaka, to 1½ paṇam per year per payir, a particular unit. 7 sheep were taken as equivalent to one cow.
451	Do. do.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	15th year ..	Do ..	Records gift of 4 cows by a brahman of Kaḷattur for a twilight lamp to be burnt in the temple of Aṅkaḍadevar at Tīruveṇṇainallor.
452	On the same wall; left of entrance.	Vijaynagra.	Maharandaleśvara Vira Bhupati-Uḍaiyar.	Śaka 1333, Vikrīti, Aḍi 1.	Do. ..	States that, as the residents of Valudilambattu-chaṇḍi, who had agreed to measure out to the temple of Ponnacchi-balanathar one tūpi and one padakku of paddy per mā of wet land, to pay one-fourth paṇam per mā of dry land, and give one ulakku of ghee per payir of twenty cows and one ulakku of oil for every pilavu, had discontinued this supply, the king ordered the revival of it and from the proceeds instituted in his name the midday service of the god.
453	Do. do.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladeva.	2nd year, Miṇa, su.	Do. ..	Records gift of 4 cows by a devotee of the temple for the daily supply of milk for the god's sacred bath.
454	On the inner wall, of the same gōpura; right of entrance.	....	....	9th year, Aḍi. ..	Do. ..	Contains an order of Sambuvārayan granting certain taxes to the temple of Uḍaiyar. Taḍattatṭaṇḍa-Nayanar for the expenses connected with offerings. The income from leases of fisheries was however ordered to be utilised for clearing silt in the respective tanks.
455	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kopperuñ-jingadeva.	16th year, Meṣha, su., tṛitiya, Monday, Rohini.	Do. ..	Records gift of 20 cows by Eliśaimogan Śinattaraiyan of Narudūr for the daily supply of 5 nāḷi of milk for the god's sacred bath.
456	Do.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladeva.	13th year ..	Do. ..	Records gift of gold and a lamp-stand by Śeṅgyasamantaṅ Gaṅḡgeyan of Vijaiyūr for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the inner wall of the gōpura of the same temple; right of entrance.	....	Sakalalokaachakravartin Sambuvārāya.	 Kumbha, ba., ekadasi, Friday, 5th year, Chittirai.	Tamil ..	Damaged at the end. Records gift of 32 cows and a bull for a perpetual lamp to be burnt in the temple by a native of Irungōlapādi-nādu.
458	Do.	Pāṇḍya	Vikrama-Pāṇḍyadēva	....	Grantha and Tamil.	Records the tax-free gift of the village of Mēlār in Śēṇḍa-mangalap-paru for conducting a service called Vikrama-Pāṇḍyan śāṇḍi instituted in the king's name in the temple and for festivals to the god. Mentions the road Kaḍavarattitanperuvāli among the boundaries of the village and Poṇṇaiṇ-udaiyaṇ among the signatories.
459	Do.	Pallava	Sakalā'okachakravartin Kopperuñjīga-dēva.	10th year, Tula, chaturdasi, Friday, Chittirai.	Tamil ..	Damaged. Records gift of 32 cows by a brahman of the village assembly of Tiruvēṇṇainallār for the daily supply of two and six nali of milk respectively for offerings to and the sacred bath of the god.
460	Do.	....	....	Vibhava, Tai, 10 ..	Do. ..	Records an order of Perumal Alalasundarapperumal granting 2 ma of land, 2 measures of prasadam and a house-site to Sōmarasar, son of Chaṇḍaśaśar, a Kannāḍiya brahman of Ravuṭṭanallār as gadiyara-kṣētram (land given for announcing the time).
461	Do.	Viṣṇyanagara	Virūpākṣarāya-Maharāya	Śaka 1393, [....] kṛi, [Kumṭa], su., prathamā, Monday, Uttirām.	Do. ..	Damaged. Seems to record gift of certain taxes for providing certain offerings at the midday service called Annan arasāyyan-śāṇḍi. Mentions Saḷuva Narasiṅga-yadēva-Mahārāja.
462	On the same gōpura; left of entrance.	Pāṇḍya	Vikrama-Pāṇḍyadēva	6th year, Puraṭṭasi.	Grantha and Tamil.	Records gift of lands divided into 114½ shares by the king in the villages Kuraiṭṭar, Irundai, Kovai and Kuruṇḍur in Naduvil-maṇḍalam for the charities made by him in his brothers' name to certain brahmans of Kulasekhara-chaturvedimaṅgalam called after the king's elder brother (annāḷvar) at 4 ma of wet land and 1 ma of dry land per share and gifts of two shares each to the two shrines of Kulasekharaśvaram-Udaiyar and Kulasekhara-Vinagar-Emberumāṇ. Makes provision for worship and offerings at the Vikrama-Pāṇḍyan-śāṇḍi called after the king. Refers to the charities of Kopperuñjigadēva.
463	In the same place ..	....	....	Śaka 1108, Ādi ..	Tamil verse ..	Contains a few verses engraved by Arasanarayan Alappirandan Viraśekharaṇ alias Kaḍavarayan on the entrance called Gaṇḍaradittan-vaśal in praise of certain members of the Kaḍavaraya family.
464	Do.	....	....	....	Do.	Contains five verses in praise of the god of Tiruvēṇṇainallār. A few more verses appear to have been omitted.
465	Do.	Pallava	Sakalabhuvanachakravartin Kopperuñjigadēva.	16th year, Miṇa, śu. pañchami, Monday, Karṭigai.	Tamil ..	Records gift of 32 cows and a bull by a private individual for the daily supply of milk for the god's sacred bath.
466	Do.	Do.	Do.	26th year, Kanni, śu. paṇṇami, Kōṇṇi.	Do. ..	Records gift, to the god, of a silver trumpet (kaḷam) by a resident of Siruputtar.
467	Do.	Chōḷa	Tribhuvanachakravartin Kulottunga-Chōḷadēva.	8th year ..	Do. ..	Records gift of a silver-pot weighing 50½ kaḷaṇḍu by Kudal Arasanarayan Alappirandan alias Kaḍavarayan for the god's sacred bath.

o.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
468	In the same place	Chōla ..	Tribhuvanachakravartin Chōladeva.	13th year	Tamil	Records gift of 32 cows by Pattamudaiyan Irunkki Karayakandan alias Mīlādayaṇ for burning a perpetual lamp in the temple.
469	Do.	Vijayanagara	Kṛṣṇadeva-Mahārāya	Śaka 1555 (wrong for 1444) Vṛṣha, ekadasi, Rōhini, Friday.	Do	Records a tax-free (sarvamanā) gift of 35 mā of wet and 20 mā of dry land by the king for conducting the service called Kṛṣṇadevārāyaṇ-sandi in the temples of Taḍuttāṭ-kondarūliya-Tambirāṇar and Vaikuntha-Perumāḷ at Tiruvēṇṇaimallūr and for temple repairs. The name of the king is linked together with that of Dēvarāya, 'who instituted the elephant hunt'. The latter bears the Śaṅkha bird's.
470	Do.	Saluva	Vira-Naraṅga-Mahārāya	Śaka 1555 Vibha- [va], Tai, 15.	Do.	A portion lost. States that the king confirmed the previous sarvamanā gifts of land (made) to the temple of Taḍuttāṭkondarūliya Nayanar.
471	On the east wall of the same gōpura; right of entrance.	....	....	....	Tamil verse ..	Contains a verse in praise of a certain Śrīyāga of Mallai, (Mahabalipuram) who is described as Śiva, Viṣṇu and Brahma all combined in one.
472	On the same wall	Chōla	Tribhuvanachakravartin Chōladeva.	8th year	Tamil	Records gift of 16 cows by a private individual for the daily supply of milk for the god's sacred bath.
473	Do.	Vijayanagara	Kumara Mallikarjuna-rāya	Śaka 1407 Viśva-vasu, Aḍi, 15.	Do.	States that the Kaikkōlas of Valudilambattu-rājya were granted in the time of Aṇṇaḷaṭṭa-Nayanar the privilege of using taṇḍu (palanquin) and saṅgu (conch) as their insignia on the model of the Kaikkōlas of Kañchipuran, who were enjoying these privileges.
474	Do. .. ..	....	....	Śaka 1318, Aṣṭādha, ba, daṣami, Friday, Bharani.	Kannarese	States that Viruppana, the elder brother of Naṇḷana, the minister of king Virupakṣa, repaired the tank situated on the southern side of the temple.
475	On the same wall; left of entrance	....	....	Do.	Sanskrit and Grantha.	Do.
476	Do. do.	Vijayanagara	Vijaiyārāya-Mahārāya 'who instituted the elephant hunt.'	Śaka 1368 Akṣaya, Tula, śu, Friday, daṣami, Avittāṁ.	Tamil	Viruppana is mentioned as the son of Viṭṭhalārāya and of the Kasyapa-gōtra. The date here is expressed by the chronogram <i>dāyāḷōka</i> (1318). Records that as the taxes Inavari and Idanḡai-vari collected from the Valaṅgai and Idanḡai communities were exorbitant and the villagers were distressed and migrated to other places and the country became depopulated, the king had sent an order to Nāgarasa-Uḍaiyar authorising him to cancel these taxes, and as Annappa-Uḍaiyar to whom this order was communicated for execution engraved it only at certain odd places, a further petition was preferred to Nāgarasa-Uḍaiyar and this order was then caused to be engraved at Tiruvēṇṇaimallūr.
477	Do. do.	Chōla	Tribhuvanachakravartin Chōladeva.	3rd year	Do.	States that the gōpura entrance was erected by Kuḍal Mōḡaṇ Aleppirandaṇ Arasaṇārāyaṇ alias Kaḍavarāyaṇ.

B—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
478	On the east side of the outer wall of the same gōpura; right of entrance.	Chōla	Tribhuvanachakravartin Rajarājadēva	17th year, Simha, 1a, Mṛigaśīrṣha.	Tamīl	Records gift of 4 cows by a dancing-girl of the temple for the daily supply of milk for the god's sacred bath.
479	In the same place	Do.	Tribhuvanachakravartin Viśarājendrachōlādēva.	3rd year	Do.	Records gift of 8 cows by Arśanārayana-Pallavaraiyaṇ of Śundamaṅgalam, an agambadi-mudali of Uḍaiyār Kāḍavarāya for the daily supply of milk for the god's sacred bath.
480	Do.	Do.	Tribhuvanachakravartin Rajarājadēva	16th "	Do.	Damaged. Refers to a political compact between Kūḍal Alappirandan Mōgan alias Kāḍavarayan and Rajarājachēdiyarayan by which they agreed to be no more in feud. The marriage of the daughter of the former with Akarāsuraṇ alias Rajarāja Kovalarayan seems to have been the cause of discord.
481	Do.	Do.	Do.	Do.	Do.	Damaged. This is the counterpart of the above. Herein the compact is made between Rajarāja-Chēdiyarayan and Kūḍal Alappirandan Mōgan alias Kāḍavarayan by which Akarāsuraṇ, brother of the former, was reconciled to the latter whose daughter was now married to Rajarājachēdiyarayan.
482	Do.	Do.	Tribhuvanachakravartin Rajendrachōlādēva.	2nd year	Do.	Records gift of 8 cows by a private individual for the daily supply of milk for the god's sacred bath.
483	On the two jambs of the ruined first gōpura of the same temple.	Do.	....	....	Do.	Damaged in the beginning. Records certain (revised) rates of taxes that were to be collected from the several classes of people at Tiruvannaiṇallūr, probably during the regime of the agent Narasa-Nayaka, whose name is mentioned in the inscription.
484	On the north wall of the central shrine in the Vaikunṭha-Perumal temple in the same village.	Do.	....	....	Do.	Records that Kāḍavarayan repaired the temple of Alagappallava-vinnagar-Emberuman, which had been the gift of his mother but had become ruined, and gave certain lands for its upkeep which had been neglected after the death of his father Maṇavaḷa-Perumal.
485	On the same wall	Do.	....	...	Do.	Records that Kāḍavarayan consecrated the image of Tiruvaykkūḷatt-Ālvar in the temple of Vaikunṭha-Emberuman at Tiruveppaiṇallūr to be blessed with a son and made a gift of some lands in Sirupakkannallūr, hamlet of Emapperūr for its worship.
486	On the north and south walls of the same shrine.	Pallava	Sakalabhuvanachakravartin Aṇṇalappiranda Kōpperuṇjīngadēva.	11th year	Do.	States that, while the vimāna of the temple was pulled down and renovated, the king got re-engraved this copy of an older inscription of the 12th year of Tribhuvanachakravartin Rajarājadēva recording a tax-free gift of 20 mā of land made by Āṭkōḷi-Kāḍavarayan for offerings and worship to the images of Tiruvāikkūḷatt-Ālvar and Pirattimar set up by him in the temple of Vaikunṭha-Perumal for being blessed with a son. Quotes the 36th year of Tribhuvanavirādēva.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
487	On the north and south walls of the same shrine.	Chola	Tribhuvanachakravartin viradeva.	35th year	Tamil ..	Records gift of lands in Señji, the northern hamlet of Raja- raja-chaturvedimangalam in Panayir-nadu by Mogaṇḍar alias Soḷṅgaḍevan and Alagiyaṣayan Sambuvarayan to the image of the goddess Periyarāṭṭiyar set up by the mother (name lost) of Alagiyaṣallavan Kōpperuñjina- ḍevan in the temple of Vaikunṭhaṭṭu-Emberuṁ. It is noted that, as the Srivimāṇa was pulled down, the record had to be re-engraved.
488	On the west wall of the same shrine.	Pallava	Sakalabhuvanachakravartin Kōṭṭerunjin- gaḍeva.	3rd year, Tula, su- navami, Wednes- day, Hasta.	Do. ..	Records gift of 475 kuli o' garden land by Tiruohirama- balaṇḍayan Sundara-Paṇḍya Brahmaṛayan of Sōḷaku lantaka-chaturvedimangalam for offerings to the god on the festival days in Aṇi and Puraiṭāsi and on the seventh festival day.
489	On the east wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōṇṇimēlkon- ḍan.	6th year and 125th day.	Do. ..	Records a tax-free gift by the king of 120 mā of land in Tiru- venṇaimallur, Kōṇṇur alias Rajakkayanallor and Siruvananbakkam for conducting a service called Rajak- kanayan sandi called after the king, in the temple of Vaikunṭha-Perumāl and for offerings and festivals to the god.
490	On the same wall	Vijayana- gara.	Śrīraṅgaraya	Bahudhanya, Pañ- guni, 15, Thurs- day, Uttirani.	Do ..	Records the remission of certain taxes granted by Tiru- malaiyar, the agent of Krishnana-Nayakkarayan on certain lands belonging to the Kaikkolas and dancing girls attached to the temple of Vaikunṭhanāthar in Tiru- venṇaimallur. The king bears Saluva birudas.
491	Do.	..	....	....	Do. ..	States that the maṇḍapa was erected by 5 uttan Kōvattara- yan, son of Nambi-alayan.
492	Do.	Saluva	Vira Naraiṅga-Maharaya	Śaka 1555 (wrong); Vibhava, Tai, 16.	Do. ..	Confirms the previous tax-free (sarvamanya) gifts of land made to the temple for offerings, festivals and worship to the god Vaikunṭha-Perumāl.
493	Do.	Do.	Tribhuvanachakravartin Kōṇṇimēlkon- ḍan.	5 + 5 + 1st year, Aḍi	Do.	Records the tax-free gift, by the king, of the village of Siruvāṅgnallor alias Irukanaiṭṭodaperumāl-nallor in Idaiyāru-parru (exclusive of old temple holdings), for the Vaigasi festival and offerings to the god Kanakkū- niya-Perumāl. Siruvāṅgnallor seems to have been called Parakramapāṇḍya-nallor from this time.
494	Do.	Pāṇḍya	Maṇvaraman alias Tribhuvanachakravar- tin Vira-Pāṇḍyadeva.	18 + 1st year, Vpiś- chika, [Ta] divi- tiya, Monday, Rōḍi.	Do.	Records the sale, for a sum of 160 Virachampa-guligai, of the village of Siruvāṅmbakkam by the assembly of Tiru- venṇaimallor alias Ravivara-chaturvedimangalam to Udayadivakara-ṭṭakkunalla-perumāl alias Devendra- valla-bha-Brahmaḍhirajan of the Vāsiṣṭha-gotra and a resident of Saravanamahadevi-chaturvedimangalam, a brahmadeya of Muḷi-nāḍu in Pāṇḍi-maṇḍalam. The money was deli- vered in the presence of the village goldsmith.
495	Do.	Do.	do.	18 + 1st year, Dhan- u, ba., dāsami, Wednesday, Re- vaḷi.	Do.	Records the presentation of the village of Siruvananbakkam to Virachampa-Nachohiyar, by her father the chief mentioned in No. 494 above.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same wall	Pallava	Sakalabhuvanachakravartin Avaiyalappirandan Kopperunjingadeva.	6th year	Tamil	Records gift of cows by different individuals for the daily supply of ghee to the temple. A gift made during the time of Alagiyaśiyan Kopperunjingāṇ is also recorded.
497	Do.	Do.	Sakalabhuvanachakravartin Alagiyaśiyan Kopperunjingadeva.	8th "	Do.	Built in. Seems to record gift of 5 cows by Tirumalaiya-lagiyan alias Viravrap-Pallavaraiyan, a Kaikkola-mudali of the temple, for the daily supply of milk to the god.
498	On the north wall of the same mandapa.	Do.	 chakravartin Kopperunjingadeva.	27th "	Do.	Records gift of 4 cows by a private individual for burning a twilight lamp in the temple.
499	On the same wall	Do.	 chakravartin Kopperunjingadeva.	20th year, Tai	Do.	Records certain gifts of cows by different individuals for the supply of ghee for burning twilight lamp in the temple.
500	Do.	Do.	 chakravartin Kopperunjingadeva.	33rd "	Do.	Beginning built in. Records the gift of a perpetual lamp to be burnt before the image of Tiruppanālayar set up in the temple by Tiruvāykkulattup-pillai alias of Milalai.
501	Do.	Do.	Tribhuvanachakravartin Konērinmēn-kondan.	6th year and 94th day.	Do.	Records gift of money by the king for a curtain, a canopy and rope to be used on a festival day, called Rajakkana-yan-tirunāl after the king, for providing cloth and rope for the flag on the fourth day of the festival of the god and for <i>achārya-dakṣiṇai</i> .
502	Do.	Chola	Tribhuvanachakravartin Virarajendra-Chola-deva.	7th year	Do.	Records certain gifts of money by different individuals for burning 3 twilight lamps in the temple. At the end is also recorded a gift of money made in the 26th year of the same king, for another lamp.
503	Do.	Do.	Tribhuvanachakravartin Kulotrūṅga-Chola-deva.	26th "	Do.	Unfinished. Records a short list of the gifts of cows and money made in the 26th and 29th years of the king by different individuals for burning twilight lamps in the temple.
504	Do. .. ..	....	Tribhuvanachakravartin Kopperimalkon-dan.	18 + 9th year, Tai.	Do.	Records the gift by the king of the taxes that were collected from the village Siruvānabakkam alias Acharadhira-mul-lur in Iḍaiyaru-paru, for the expenses of conducting a service called Acharadhiran-sandi, instituted after Inak-kunalla-Perumal Devēndravallabha-Brahmarayar and the eighth day festival in Vaigasi, to the god Vaikuṇṭha-Perumal. See No. 494 above.
505	Do. .. ..	....	....	....	Do.	Records an order to Virachampa-Nachchi making a gift of 4 ma of wet land in Siruvānabakkam alias Acharadhi-ra-nellur which was got as tiruvidayāṭam by order of Perumal Parākrama-Paṇḍyadeva in the 9th year opposite to his 18th year for conducting the service instituted in the name of Pillai Devēndravallava-Brahmadarayan and for the expenses of the eighth day festival in Vaigasi.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
506	On the same wall .. ..	....	....	18 + 9th year, Tāi.	Tamil	Records an order issued to Virachanna-Nachohi fixing the taxes collectable, both in coin and in kind, from the temple lands in Siruvambakkam alias Acharadhiranallur, a hamlet of Tiruvegnainallur. The 9th year opposite the 18th year of a king, probably Parakrama-Pandya of the previous inscription, is mentioned.
507	On the south wall of the same mandapa.	....	Tribhuvanaachakravartin dan.	18 + 8th year, chittirai.	Do. ..	Records exemption of taxes on the gift of 3 mā of land, in Arumbēdu in Idaiyāru-pattu, for burning a perpetual lamp and for conducting the fifth-day festival instituted by Sembēdi Manikkanayan Gāṅṅeyarayar.
508	On the same wall .. ..	....	Do.	5th year, chittirai.	Do. ..	Bottom built in. Records the tax-free gift by the king, of 2,500 kuḷi of dry land in Rajendrasolānallur alias Emapperūr for the supply of garlands to the god.
509	Do.	Pandya ..	Vikrama-Pandya	Do.	Grantha and Tamil.	Records the tax-free gift by the king of some lands in Perungulandaiyaṇḍal in Sēndam-ṅgalap-pattu for conducting a service called Vikrama-Pandya-sāndi and for a festival called Vikrama-Pandya-tirunāl, called after the king, to the god Vaikunṭha-Perumāḷ.
510	Do.	Vijaya-nagara.	Vira Viruppana-Udaiyar	Saka 1311, Śākta, Āśvīja, ba, saṭṭami, Monday.	Tamil ..	Records the gift, by the king, of the aggregate amount of 198 varāhaṇ collected as taxes from the village Malaiyan-pattu alias Virupparayanallur in Idaiyāru-pattu for the expenses of worship to the god Vaikunṭha-Perumāḷ and for repairs to the temple.
511	On the west wall of the same mandapa.	Pallava ..	Sakalabhuvanachakravartin jṅgadeva.	8th year	Do. ..	States that the mandapa was erected by Arasālvar, the elder sister of Ajappāndar Aḷagiyasīyar of Perugu.
512	On the same wall .. ..	....	....	Saunya, Āḍi, 21 ..	Do. ..	In modern characters. States that Aḷaḷavan alias Śrīrāma-Bhaṭṭa of Paṅkūlam made provision for the supply of one cocoanut every Friday for the god.
513	On the north wall of the central shrine in the Vēdapuriśvara temple at Emapperūr, same taluk and district	Chōla ..	Rajarajakesarivarman alias Rajarajadeva	27th year	Do. ..	Begins with the introduction, “திருமகன் பொல” etc. Records the sale by the residents of Nalur, a village in Emapperūr-nadu, a subdivision of Tirumalaipādi, a district of Jayangondasola-mandalam of some lands free of taxes to the temple trustees of Tiruvālandurai-udaiya-Paramasvamin of Emapperūr, for certain offerings to the god thrice a day.
514	On the same wall	Do.	Do.	Do.	Do. ..	Begins with the introduction “திருமகன் பொல” etc. Records the sale of certain lands by the assembly and residents of the village of Emapperūr to the temple for the daily supply of one kurūni of paddy to the priest and for the expenses connected with the two festivals in the months of Chittirai and Mārgaḷi, offerings to the god, oil for lamps and paddy for the supply of flower-garlands on these occasions.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	ynasty.	King.	Date.	Language and alphabet.	Remarks.
515	On the same wall	Chōla ..	Tribhuvanachakravartin Vikrama-Chōla-deva.	10th year ..	Tamil ..	Unfinished. Seems to record some gift by Kulattūjan Sundara-Suryadevaṇ of Kaniohambakkam in Kilāmar-nadu, a subdivision of Tirumungaiṇṇi in Rājaraṇa-nadu, for burning a twilight lamp in the temple of Tiruvālandurai-Mahadeva at Emappēṇṇi alias Rājendra-soḷanallūr.
516	Do.	Do. ..	Parakesarivarman alias Rājendra-Chōla-deva.	3rd " ..	Do. ..	Records gift of 96 sheep by a lady of Emappēṇṇi for burning a perpetual lamp in the same temple.
517	On the west wall of the same shrine.	Do. ..	Rājaraṇavarman alias Rājadeva ..	21st " ..	Do. ..	Begins with the introduction "சூழலகை டெய்யல்," etc. Records gift of 96 sheep by a private individual of Paridippakkam, a suburb of Emappēṇṇi in Emappēṇṇi-nadu, a subdivision of Mungaippadi alias Rājendrasimha-nadu, for burning a perpetual lamp in the temple.
518	On the same wall	Do. ..	Rājaraṇa-Rājakesarivarman alias Rājaraṇadeva.	25th " ..	Do. ..	Begins with the introduction, "சூழலகை டெய்யல்," etc. States that a private individual of Emappēṇṇi provided for the supply of four arecanuts three times daily to the god.
519	On the west and south walls of the same shrine.	Do. ..	Do. ..	Do. " ..	Do. ..	Records gift of six nāli of ghee by the daughter of a servant of Rājaraṇa, for burning a lamp in the temple in the month of Kārtikai every year.
520	On the south wall of the same shrine.	Do. ..	Rājaraṇakesarivarman ..	14th " ..	Do. ..	Records gift of 96 sheep for a perpetual lamp by the individual mentioned in No. 519 above.
521	On the same wall	Do. ..	Rājaraṇakesarivarman, 'who destroyed the ships at Kandaḷur-sālai.'	11th " ..	Do. ..	Records gift of 96 sheep by Emapattaraiyan of Pādirip-pakkam for burning a lamp in the temple for the merit of his brother.
522	Do.	Do. ..	Rājaraṇa-Rājakesarivarman, 'who destroyed the ships at Kandaḷur-sālai.'	10th " ..	Do. ..	Records gift of 192 sheep by Uttiravandiri Tāngi Arūṇan of Maṇṇār in Veśāippadi for a perpetual lamp.
523	Do.	Do. ..	Rājaraṇakesarivarman ..	14th " ..	Do. ..	Records gift of land by Nandiputtan alias Sembian-Muvēndaveḷan, a chief of Paṇaiṇṇipakkam for offerings and lamp to the metallic images of the god Tribhuvana-Sundara and his consort set up by the donor in the temple of Tiruvālandurai-Ālvar.
524	Do.	Do. ..	Rājakesarivarman alias Tribhuvanachakravartin Rājaraṇadeva.	10th " ..	Do. ..	Records gift of 32 cows by Vasudevaṇ Periyaṇ alias Tiruchirambala-Muvēndaveḷan for burning a perpetual lamp in the temple of Tiruvālandurai-Navaṇār.
525	On the south wall of the mandapa in front of the same shrine.	Do. ..	Madiraikōṇḍa Parakesarivarman ..	36th " ..	Do. ..	Records gift of 9 kulaṇṇi of gold by Korṇṇāṇ Kamāḍi of Emappēṇṇi for a perpetual lamp.
526	On the same wall	Rashtrakūṭa ..	Kaṇṇaradeva ..	23rd " ..	Do. ..	Records gift of 45 sheep by the individual mentioned in No. 525 above for half a lamp to be burnt in the temple.
527	Do.	Chōla ..	Madiraikōṇḍa Parakesarivarman ..	35th " ..	Do. ..	Records gift of land by a brahman of Kuḍuppaṇṇiṇṇi alias Mugaṇṇaraditta-chaturvēdimaṇṇalam in Emappēṇṇi-nadu, for rearing a flower-garden and supplying daily a garland six spans long to the god.
528	Do.	Do. ..	Rājakesarivarman ..	16th " ..	Do. ..	Damaged at the end. Records gift of a perpetual lamp by a private individual.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the same wall	Rashtrakūṭa	Kaṇṇaradeva	27th year ..	Tamil	Records gift of 96 sheep by Vāṇḍarayan, an officer of Emapperūr, for a perpetual lamp to the god.
530	On the east wall of the same mandapa.	Chōla	Rajakesarivarman	4th " ..	Do.	Records gift of 96 sheep by Munaingaichochaṇi, a brahman lady of Emapperūr, for a perpetual lamp.
531	Round the base of the Gaṇeśa shrine in the compound of the same temple.	....	Kōṇēriṇṇaikaṇḍan	13th year and 207th day.	T'o.	Records an order of Uḍaiyar Rajendra-Chōladeva, 'who was pleased to take Puvadeśam, and Gangai,' confiscating the lands of persons who did not settle down in Tirumūṇaiṇḍi-nāḍu and had migrated and granting them to those who settled down and cultivated them on payment of taxes and to those who reared areca-palms on them in the 13th year.
532	On the same base .. ..	....	Do.	1'o.	Do.	Records a similar order of Uḍaiyar Rajendra-Chōladeva granting certain lands unconditionally to the new settlers in Solakulavallinallūr.
533	Round the base of a ruined shrine in the same compound.	Chōla	....	3rd year ..	Do.	Begins with the introduction "குலவினை" etc. Records gift to the temple of Tiruvālandurai-udaiya-Mahadeva at Emapperūr of certain lands which were included in Kulottuṅgaśōla-chaturvedimaṅgalam, a brahmadeya in Tirumūṇaiṇḍi-nāḍu, a subdivision of Rajarāja-valāṇḍu, but which were now separated and constituted into a new village called Anapayanallūr, consisting of 12 veli of land.
534	On the south wall of the central shrine in the Somanathēśvara temple at Nidur, Mayavaram taluk, Tanjore district.	Do.	Kulottuṅga-Chōladeva	48th " ..	Tamil verse	Damaged. Mentions that Kaṇḍan Madhavan of Kulattur, the chief of Milalai-nāḍu, built of stone the vimāna of the temple of Umaiyoḍu-nilavinga-Perumai at Nidur, a village in Tiruvindalūr-nāḍu in Sōṇāḍu.
535	On the wall of the mandapa at the southern entrance into the same shrine.	Do.	Do.	[46]th " ..	Do.	Damaged. Refers to the same event and further mentions that this record is also engraved on the north-eastern side of the hall (ambalam) at Chidambaram.
536	On the wall of the verandah in the southern prakāra of the same temple.	Do.	Tribhuvanaachakravartin Rajarājadeva	15 + 1st year, Kumbha, ba., aṣṭami, Sunday, Mṭla.	Tamil	States that a great assembly met in the Puḡalabharana-Vinayakar-Pillaiyar temple in Rajasikhamani-chaturvedimaṅgalam, a village in Tiruvindalūr-nāḍu, a subdivision of Rajadhirāja-valāṇḍu, and framed certain revised rules in regard to tenancy cultivation. States that the country was formerly ruled by Kopperuṇṇiṅga.
537	On the east side of the outermost wall, left of entrance into the temple.	Do.	Rajakesarivarman [alias] Tribhuvanaachakravartin Rajadhirājadeva, 'who was pleased to take Madurai and Iḷam (Ceylon)'	14th year, Vriśchika, śu., trayodaśi, Tuesday, Aśvati.	Do.	Mutilated after the introduction "சுலவினை" etc. Mentions Rajasikhamani-chaturvedimaṅgalam, a brahmadeya in Tiruvindalūr-nāḍu, a subdivision of Rajadhirāja-valāṇḍu.
538	On the base of the Gaṇeśa shrine in and district.	Do.	Tribhuvanaachakravartin Rajarājadeva	15 + 1st year, Mina.	Do.	Stones out of order and inscription incomplete.
539	On the north, west and south walls of the central shrine in the Prajñānīśvaraśaṁin temple at Nellitope, Papanasam taluk, same district.	Pāṇḍya	Maṇavarman [alias] Tribhuvanaachakravartin Kulasekharadeva.	37th year, Mēsha, śu., chaturthi, Wednesday, Ardra.	Do.	States that the assembly of Rajamahendra-chaturvedimaṅgalam, a brahmadeya in Nittavinōḍa-valāṇḍu, met in the mandapa of the Kailāsamudaiya-Nayanar temple and made a gift of 19 ma of garden-land for daily worship to the god Prajñānīśvara-Uḍaiyar and for repairs to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the base of the north wall of the same shrine.	..	....	Kṛtdbi, Āvani, 28.	Tamil	Records gift of 2 vēli of land to the god Pirattanam-udaiya-Nayinar from the lands belonging to Tiruvārur-Perumāl.
541	On the base of the north and west walls of the same shrine.	..	....	Raktākshi, Arpaśi, 21, Uthāna-ekādasi, Tuesday.	Do.	Damaged. Records the tax-free (sarvamānya) gift of the lands in a village in Rajamahendra-paṇṇu to the god Prajñānīśvara-udaiya-Nayinar by Timmaichehi-Nayakkar Tirumalaiya-Nayinar of Puṇḍi who has some birudas.
542	On the base of the north wall of the Saudarīśvara shrine in the Pollappillaiyar temple at Tirunarayur , Chidambaram taluk, South Arcot district.	Chōla	Parakeśarivarman [alias] Tribhuvana-chakravartin Vikrama-Chōlādēva.	3rd year	Do.	Begins with the introduction of <i>ḷ</i> and <i>ḷ</i> etc. Stones out of order at the end. Registers a revision of the grant of land for providing 540 kalam of paddy yearly to the god Srikailāsam-udaiya-Mahadēva and Tiruvayppādī-Ālvar as the original grant was found inadequate to meet the expenses.
543	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Rājaraḷadēva ..	2nd year, Mithuna, ba., Sunday, Āsvati.	Do.	States that the village assembly the Mahēśvaras and the residents of the Kulōttuṅgaśolap-perlāmai-nadu met in the temple at Tirunarayur, a suburb of Viranāyana-chaturvedimangalam, an independent village in Vadagarai Virudarājabhayaṅkara-vaṇanadu, and ordered that Maṅgan, son of Andanayaka-Pichchan, had misappropriated the cow left in his charge for the temple-charity, the live-stock of seven cows and five calves which had multiplied from that cow and which he had in his charge was to be branded with the śula-mark and confiscated to the temple for milk for the god's sacred bath.
544	On the same wall	Do.	Tribhuvanachakravartin Chōlādēva.	14th year	Do.	Registers a gift of three kaṣu by a lady to certain individuals for burning a twilight lamp in the temple of Mūlātāṇam-Uḍaiyar in Tirunarayur, a suburb of Viranāyana-chaturvedimangalam.
545	Do.	Pallava	Sakalabhuvanachakravartin perūṅgingadēva.	7th year, Tula, śu., dvādasi, Tuesday, Uttara-Bhadrapada.	Do.	Incomplete. Registers a sale of 60 mā of land for 120,000 kaṣu to the Mahēśvaras, managers and temple servants, including accountants of the temple of Mūlātāṇam-Uḍaiyar in Tirunarayur, by the corresponding officials and servants of the temple of Uḍaiyar Tirupullisvaram-Uḍaiyar.
546	On the north wall of the central shrine in the Brahmapuriśvara temple at Pullamangai near Paṇḍatikōyil, Papanasam taluk, Tanjore district.	Chōla	Parakeśarivarman	5th year	Do.	Unfinished. Records gift of land by a private individual for burning a perpetual lamp in the temple of Tiruvālandurai-Mahadēva at Puḷlāmangalam, a brahmadeya of Kīlār-kāram.
547	On the same wall .. ..	....	....	....	Do.	Records gift of 3 mā of land by a private individual for burning a perpetual lamp in the same temple.
548	Do.	Chōla	Rājakeśarivarman	15th year	Do.	Records gift of 30 sheep by Virasikhaṇḍip-Pallavaraiyar for a perpetual lamp in the same temple.
549	Do.	Do.	Parakeśarivarman	2 + 1st year, Tuesday, Āviṭṭam.	Do.	Records that the village assembly met in the maṇḍapa opposite to the Tiruvālandurai temple, and sold 1½ mā of land to the temple of Kalapīdari of Naduvircōcheri for 25 kaṣu and allowed it to be tax-free as before.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall .. ..	....	....	....	....	Incomplete. Contains a list of the lands belonging to the temple priests as <i>archanābhūta</i> .
551	Do.	Chōla	Parakēsarivarma	7th year	Tamil	Records that the great assembly of Pullamaṅgalam sold 1½ mā of land for gold received from Ariṭan Maranāyaṇan, who endowed it to the temple for a perpetual lamp.
552	On the north and west walls of the same shrine.	Do.	Tribhuvanaśākhavartin Kulōttuṅga-Chōlādēva, 'who having taken Madura was pleased to take the crowned head of the Paṇḍya.'	Lost	Do.	Unfinished. Seems to record the exemption of taxes on certain lands belonging to the temple of Tiruvālandurai-udaiya-Mahādēva at Pullamaṅgalam, a brahmādēya in Kīlār-kūṛam, a subdivision of Nittavinōḍa-[vala-nādu].
553	On the south wall of the same shrine.	Do.	Rajarāja-Rājakēsarivarma, 'who destroyed the ships at Salai.'	12th year, Makara, Monday, Pushya.	Do.	Records that the assembly of Pullamaṅgalam met in the temple to the beat of drum and made gifts of land amounting in aggregate to one veli of wet land and 440 partī of garden land to certain brahmins versed in the Sama and R̥g Vēdas.
554	On the same wall	Do.	Vikrama-Chōlādēva	9th year	Do.	Incomplete. States that Palli Ponni-Nāḍāvaṇ and Vāṇarayappoyan, two watchmen (kaval) attached to the temple of Tiruvālandurai-Mahādēva, had a quarrel and as Kuppai-Petumāl, the son of the former, fell at the hands of the latter in the affray, a gift of 72 sheep was made for burning ¾ of a perpetual lamp in his name.
555	Do.	Do.	Madiraikōṇḍa Parakēsarivarma	18th "	Do.	Records the royal gift of 5 and odd veli of unalienated land, yielding 560 kalam of paddy and 5 kaḷāṇju of gold a year to the god Tiruvālandurai-Mahādēva.
556	Do.	Do.	Parakēsarivarma, 'who took the head of the Paṇḍya.'	5th "	Do.	Records gift of 72 sheep by certain private individuals for burning ¾ of a perpetual lamp in the temple.
557	Do.	Do.	Rajakēsarivarma, 'who destroyed the ships at Salai.'	12th year, R̥ishābha, Monday, Lunar eclipse.	Do.	Incomplete. Seems to record a gift of 800 partī of land by Ariṭan Maṇ[ma]dan Suvartaṇ to the temple after purchase from the village assembly of Pullamaṅgalam.
558	Do.	Do.	Madiraikōṇḍa Parakēsarivarma	11th year	Do.	Records gift of land in Srikaṇḍamaṅgalam by the village assembly of Pullamaṅgalam to the temple of Tiruvālandurai-Mahādēva for a lamp.
559	Do.	Do.	Parakēsarivarma	6th "	Do.	Records gift of land in Srikaṇḍamaṅgalam by Śaṇbiyaṇ Mahavali-Vanarayar for conducting the morning service of the god.
560	On the west and south walls of the central shrine in the Kṛttivāsēvara temple at Sulamangalam , same taluk and district.	Hoysala	Sarvaśākhamaśākhavartin Vira Rāmanāthādēva.	20th year, Kanni, be, septami, Monday, Purnamāsam.	Do.	Records gift of land, by purchase, by Noyya-Pillai, the son of a maid-servant belonging to the agappariyara community for the daily supply of offerings to the god at Sulamaṅgalam, a brahmādēya in Kīlār-kūṛam, a subdivision of Nittavinōḍa valanādu.
561	On the north wall of the maṇḍapa in front of the same shrine.	Paṇḍya	[Tribhuvanaśākhavartin Sundara-Paṇḍyādēva.	8 + 1st year, Mithuna, ba., Monday, Mūla.	Do.	Lost in the beginning. Records the sale of some dry land by Andā-Petumāl and his two brothers, the sons of Virasōla-Brahmarayar, to the temple of Kari-uritta-Nayanār at Sulamaṅgalam, a brahmādēya in Kīlār-kūṛam.

B.—Stone inscriptions copied in 1921—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
562	On the south wall of the same munda.	Chōla	Tribhuvanachakravartin Chōlādēva, who was pleased to take Madura, Ilam, Karuvur, and the crowned head of the Pāṇḍya.	30th year ..	Tamil ..	Incomplete. Records the assignment by sale of maids for service in the temple of Kariuritaṅṅaṇḍar at Sulamaṅṅalam by the two accountants of the temple of Tirukka-rōṇam-Uḍaiyar at Solakulavalli-pattinam in Paṭṭiṇ-kōṇam, a subdivision of Geyamanikka-valanādu.
563	On the same wall	Do.	Tribhuvanachakravartin Chōlādēva, who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.	12 + 1st year, Karkaṭaka, ba., chaturdasi, Monday, Mṛgaśīrṣha.	Do.	Incomplete. Seems to refer to certain arrangements made by the assembly with reference to a building in the second prakara, flower-gardens, and the street round the temple.
564	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyādēva.	10th year, Dhanus, ba. dvitīya, Monday, Uttiram	Do.	Incomplete. Records a gift of land for cake offerings and lamps by Tamiyil-lāṅṅam Tirumalādayar of Panavi-pōḍanallur, a devādāna village of Aludaiya-Nāchehiyar in Pāṇḍi-maṇḍalam, to the image of Tirunavudaiya Piḷḷai set up in the temple by him.
565	On the eastern entrance of the gōpura of the Raṅganāthasvamin temple at Ranganayakulapet in Nellore, Nellore taluk and district.	....	....	Śaka 1781, Siddharthi.	Telugu	Records the dharma (the charity of constructing the gōpura) of Yaragudi-paṭi Veṅkaṭachalam Pāntulu of the Bharadvāja-gōtra.
566	On the dhvajastambha of the same temple.	....	....	Śaka 1759, Durmukhi, Vaisākha, su., 12, Thursday.	Do.	Records the gift of a dhvajastambha provided with bells and with copper covering to the temple of Pallikonda-Raṅganāthasvami by Yamunabhai-amma, wife of Ananda-rāyanivaru of the Vasiṣṭha-gōtra, who was the Śarīṣṭadar of the Nelluru-sima.
567	On a copper plate fixed into a stone pillar set up near the park at Stonehousepet in the same town.	....	....	Śaka 1766, Śobha-krit, Śrāvana, su. purnamāṣya (= 10th August 1848).	Do. (verse).	Records the construction of a tank to the south-east of the temple street of Raṅganātha in the middle of Stanhavu-pēta (Stonehousepet), the suburb of the town, founded in the name of Mr. Timothy Vansittart Stonehouse, Collector of Nellore, by the head Śarīṣṭadar Madhva-pati Purnashōtama-Pantulu, of the Haritasa-gōtra, son of Śeshagiri Rao and the grandson of Veṅkatanarsu. The tank was called Ranga-pushkarini. Mr. Stonehouse is praised highly.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Abhirāmesvara temple at Tiruvamattūr , Villupuram taluk, South Arcot district.	Chōla	Rajakēśarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva.	32nd year	Tamil	Begins with the introduction, “புத்தமொது”, etc. Records gift of 32 cows by Rājārāja-Vēlan of Vaṭṭai, the northern hamlet of Nēmalī-nādu, a subdivision of Arumolīdēva-valanādu a district in Sōla-maṇḍalam, for a perpetual lamp to be burnt in the temple of Aludaiyar of Tiruvamattūr in Panaiyūr-nādu, a subdivision of Gaṅgaikondaśōja-valanādu.
2	On the west wall of the same shrine.	Do.	Rajakēśarivarman alias Uḍaiyar Śrī [Rājadhira]dēva.	27th	Do.	Begins with the introduction “இங்கனெடுத்த”, etc. Built in at two places. Records a gift of 7 kalanju of gold and 3 buffaloes by a private individual for burning a perpetual lamp in the temple at Tiruvamattūr, a devādāna of Vavalūr-nādu in Panaiyūr-nādu, a subdivision of Rājendrasōja-valanādu.
3	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Rajakēśarivarman alias Uḍaiyar Śrī Virarājendradēva.	3rd	Do.	Records gift of gold and cows by Viḥoḥadīran Madhurāṇ-takan alias Senapati Virarājendra-Kāraṇai Viḷupparaiyan of Kūlikuḍi in Kṣatriyaśikhamaṇi-valanādu, a district of Sōla-maṇḍalam, for burning two perpetual lamps in the temple.
4	On the same wall	Do.	Rajarājakesarivarman alias Rājārājārājādēva.	28th	Do.	Begins with the introduction, “இருமகன் டெபால”, etc. Records gift of a perpetual lamp by Pēralaṇ Karraḷi of Oḷukkai-vadagarai, the southern hamlet of Rājārājachaturvēdimaṅgalam, for the merit of his wife.
5	On the wall of the north verandah in the first prakāra.	....	....	....	Do.	Damaged and built in at the end. Seems to record the order of Tondaimaṇar to Arasamanavāla-Gāṅgayar giving him certain taxes that had to be collected from Tiruvamattūr and the subsequent transfer of this income to the latter to the temple.
6	In the same verandah	Pāṇḍya	Maṇavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	5th year, Viśohika, 80., pañchami, Monday, Uttaraṭṭadi.	Do.	Records an agreement given to the residents of Śilachintamani-nallur by the trustees of the Aḷagiya-Nayanaṇ temple at Tiruvamattūr, permitting the former to cultivate the lands in the village of Uṇṭṭūr alias Rājakkānaya-nallur as unalienable devādāna. The village was already a devādāna of the Tiruvamattūr temple, but the tenants were liable to be ousted and had to pay taxes.
7	In the same place	....	....	Śaka 1408, Bhavaka, (mistake for Parabhava), (expired), Pāvāṅga (current), Chittirai, 2.	Do.	Records the sale of some small bits of lands to the temple treasury at Tiruvamattūr by the residents of several villages for the purpose of digging a feeder-channel from the river leading to the irrigation tank of Tiruvamattūr.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	In the same place	Sāluva ..	Mahāmaṇḍalēśvara Uḍaiyar.	Śaka 1393, Vikrīti, Appasi, 15.	Tamil ..	States that, as the village of Tiruvamattūr was lying deserted for a long time, the temple mandapas and gopuras were ruined and the irrigation tank had breached, the king made a gift of certain taxes and ordered that from this amount, the necessary repairs should be carried out and worship conducted in the temple, in the name of Narasiṅgarāja-Uḍaiyar. The order was issued by Avasaram Annamara-sar, agent of the king, to the trustees of the temple who managed the temple lands.
9	Do	Vijayanagara	Virapratapa Śrīraṅga-deva-Mahārāja ..	Śaka 1506, Tarana, Appasi, 1.	Do. ..	Records an agreement given to the trustees and treasurers of the Tiruvamattūr temple jointly by the trustees of the Siva and Vishnu temples of Perumbakkam and several other people, permitting the former to dig a channel within the limits of Perumbakkam to carry water to the tank at Tiruvamattūr, in exchange for 300 kuli of wet land given as compensation in Veḍampattū. This deed was drawn up in the presence of Bommu-Reddiyar, agent of Achyutappa-Nayakkarayan.
10	On the wall of the west verandah in the same prakāra.	..	....	Viśvāvasu (expired) Parābhava (current), Chittrai, 8.	Do. ..	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ paṇam a year per loom.
11	On the same wall .. ..	..	....	Viśvāvasu, Tai, 15.	Do. ..	Gives the terms of a lease-deed entered into with the residents of Tiruvamattūr specifying the details of the tenancy rights of the cultivators of the temple lands for the different crops grown thereon.
12	On the wall of the south verandah in the same prakāra.	Chōla ..	Tribhuvanaśakravartin Chōla-deva.	14th year	Do. ..	Records gift of 32 cows, a bull and a lamp-stand by Gaṅgādeva-riyaṇ Tiruvaṇ Kalīṅgarāyaṇ of Ilaiyaṅḍi in Daṇakāñjaru, a subdivision of Tiruvindalur-nāḍu, for buying a perpetual lamp in the temple at Tiruvamattūr.
13	On the same wall	Vijayanagara	Kṛishṇa-ya-deva-Mahārāja ..	Śaka 1435, Śrī-mukha, Makara, su., pañchami, Thursday, Punarpoṣam.	Do. ..	States that the trustees in charge of the temple treasury petitioned to the king through Karaikkam Maṅgiraśayyar and Sāluva Ariyava-Nayakar that Śīrpaśūr, a village belonging to the temple of Tiruvamattūr, was originally leased for an annual rental of 200 kalam of paddy and had to be reclaimed to the temple and that two house-sites and 8 ma of land were given tax-free to the two trustees.
14	Do.	Do.	Do. ..	Śaka 1430, Śukla, Makara, su., saptami, Monday, Anusha.	Do. ..	Records gift of taxes leviable in paddy and in coin from sixteen specified villages for the expenses connected with offerings to and worship of the god Alagiya-Nayṉar of Tiruvamattūr and for repairs to the temple.
15	On the wall of the cil room in the same verandah	Chōla ..	Tribhuvanaśakravartin Chōla-deva.	[?] 4th year ..	Do. ..	States that Nandan Araśan Rajanarāyaṇan alias Rajarāja-Mavendarayan inspected the temple jewels and in the presence of certain members of the assemblies of Rajarāja-chaturvedināṅgalam and Jananātha-chaturvedināṅgalam and officers of the temple had them melted and got certain new ornaments made of gold for the god.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
16.	On the north wall of the dark mandapa in front of the central shrine.	Chōla	Rājakesarivarman alias Rājaraṣarajadeva.	25th year	Tamil	Begins with the introduction “இருமகன் டொல” etc. Records that Tamulan Koṭṭan-Angi enquired into the temple management and arranged that the drummers engaged in the temple should, in return for some paddy, take out the god Chaṇḍrasekhara-Perumal in procession thrice daily for the Sribali ceremony. The paddy given as a remunerative commission to the pallis for measuring the paddy due from the villagers was not allowed to be appropriated by the pallis in full, a small portion being set apart for the drummers.
17.	On the same wall	Do.	..	..	Do.	Records gift of sheep by a resident of Rājaraṣa-chaturvedimangalam for burning a perpetual lamp in the temple.
18.	Do.	Do.	Parakesarivarman alias Rājendra-Choladeva.	18th year and 93rd day.	Do.	Begins with the introduction, “இருமகன் டொல” etc. Records a gift of land for the maintenance of a champaka flower-garden. Records also gift of land for the village doctor.
19.	Do.	Do.	Virarajendradeva	6th year and 93rd day.	Go.	Built in at the end. Begins with the introduction “விர சோழ” etc. Records gift of land made by Sengadai alias Rājendra-Vayingarachoholan of Nallavandaiyūr in Pambur-naḍu, a sub-division of Uyyakondar-valanadu for the maintenance of two gardeners engaged on a flower-garden called Abhimana-tannasai given by him to the god. Refers also to some other gifts made in the 33rd year of Rājaraṣarajadeva and the 5th year of Virarajendradeva.
20.	Do.	Do.	Rajarajakesarivarman alias Rajarajadeva.	25th year and 93rd day.	Do.	Begins with the introduction “இருமகன் டொல” etc. Records gift of gold by the wife of a Vallala of Ariṣṭiyamangalam, in Viṇupparaiya-naḍu for burning a perpetual lamp in the temple.
21.	Do.	Do.	Rajarajakesarivarman alias Rajarajadeva.	26th year and 206th day.	Do.	Begins with the introduction, “இருமகன் டொல” etc. States that Tamulan Koppinangi of Sindhama-nallur, a village in Vaḍakaval-Mēṇkur-naḍu, a portion of Veśalippaḍi, the king's agent and trustee of the Tiruvamattar temple, called together the assembly and residents of the village and enquired into the temple affairs, and finding certain surplus of paddy in measuring by the Vidivittan-marakkal instead of by the Rājakesarikkal, he ordered this surplus to be utilised for the daily supply of akiradiṣil offerings to the god. The inscription further mentions three other gifts of gold for burning perpetual and twilight lamps and for conducting Sunday festivals every week.

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
22	On the east wall of the same mandapa.	Chōla	Rajakesarivarman alias Rajarajadeva	23rd year and 35th day.	T. mil	Built. Begins with the introduction 'திருமகன் டொல்', etc. States that the agent mentioned in No. 21 above, engaged into the temple affairs and ordered the distribution of certain offerings among the 21 temple servants, two of whom were additionally appointed for sounding the bell for the Sribali ceremony. In the 27th year, Vēlan Aruṇaṇ of Pudukkūṭi in Maṅgala-nāḍu, a sub-division of Arumolideva-valaṇḍu, a district of Sōla-maṇḍalam, who belonged to the king's perundaram, took objection to the said distribution saying that it was against the Sāstras.
23	Do	Do.	Rajarajadeva's son alias Rajarajadeva.	....	Do.	Built in at the end. Begins with the introduction "திருமகன் டொல்", etc. Records that a certain Guṇasekharan of Veṣalippadi made a jewelled gold vessel for the sacred bath of the god. davalār of Tiruvamātūr and a pair of bracelets set with precious stones.
24	Do.	Do.	Rajarajadeva	24th year	Do.	Records the gift by Tamulan Korraṇaṅgi of a silver vessel and a plate to be used for keeping the sacred offerings of the god Tiruvamātūr-Aiyar.
25	On the south wall of the same mandapa.	Do.	Kulōttunga-Chōladeva	12th year	Do.	Records the gift by a certain prince, Madhava, of a gold ornament for the forehead of the god Siva at Rāmā-grahāra.
26	On the north wall of a room inside the Artha-mandapa in the same temple.	Do.	Parakesarivarman Rajendra-Chōladeva	10th year	Do.	Built in and stops with the general introduction of "திருமகன் டொல்", etc., and the name of the king.
27	On the same wall	Do.	Rajakesarivarman	4 + 1st year	Do.	Records gift of a perpetual lamp to the god at Tiruvamātūr by Sivamaravaṇ of Ikkudi and his brothers on behalf of Chandirāchōchan, son of Kālī alias Minavaṇ-mārayaṇ of Tennavaṇ-mādevi in Veṇ-nāḍu.
28	Do.	Do.	Parakesarivarman alias Udayar Rajendra-Chōladeva.	32nd year and 70th day.	Do.	Begins with the introduction "திருமகன் டொல்", etc. Built in. Records the gift of a gold vessel called Rajendraśōḷaṇ to be used for the sacred bath of the god.
29	Do.	Do.	Rajakesarivarman	3rd year	Do.	Records gift of 96 sheep by Rāman Siddhavadavaṇ alias Vikramaśōḷa-Miladudaiyaṇ of the Bhārgava-gotra for a perpetual lamp to be burnt in the temple at Tiruvamātūr, a devādāna of Vavalur-nāḍu, a subdivision of Aruvā-nāḍu.
30	On the east wall of the mandapa in front of the Palliyarai in the same temple.	....	....	....	Do.	States that the hall and the mukha-mandapa were erected by Tirukalatti-Udayar, son of Seyyattirumēṇi who was the son of Sōkka-Jānasambandhar.
31	On the west wall of the mandapa in front of the Nūtana-Sabba.	....	....	Śaka 1305, Rudhirōḍgarai, Simha-ba., pañchami, Tuesday, Revati.	Do.	Records that Viṭṭalar Chulanāthar and certain others leased some lands in Sōḷiṅga-nallūr alias Rajanārayana-nallūr belonging to the goddess Nācheiyār Mūṭaiveṇṇamuruvālar and agreed to pay an annual rent to the temple treasury.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On the same wall	Vijayanagara	Vīrapratāpa Devarāya-Maharāya ..	Śaka 1367, Krodhana (expired), Kshaya (current), Chaitra, ba., pad-ohami, Friday, Panguni, 22, Mūla.	Tamil	Records gift of certain lands in Alārūr which yielded an annual tax of 12 pon, which was to be utilised for the midday offerings of the god Aḷagiya-Nayinār at Tiruvamattur.
33	Do. .. ..	....	....	Śaka 1338, Dummuki, Vaigasi.	Do.	Gift of certain lands by Viruppanar of Singamalai, additional to what was already given by his father Manganaar and his eldest uncle Viruppanar, to the temple.
34	On the north wall of the kitchen ..	Chōla	Rajakesarivarman Tribhuvanaachakravartin Rajadhirajadeva.	10th year ..	Do.	Begins with the introduction, “சுலசெழை,” etc. Records gift of 32 cows by Tappadān-Sōlan of Silachintamani-nallūr in Vavalar-nādu, for a perpetual lamp to be burnt in the temple at Tiruvamattur.
35	On the same wall	Pallava	Sakalabhuvanaachakravartin Kōpperūñjigadeva.	4th ,, ..	Do.	Records a gift of 4 mā of land in Avviyūr in Vavalar-nādu by Udayar Apiyan-Muvendaraiyan for the maintenance of a matha called Tiruvēdam-aḷagiyan-tirunadān, which was situated on the northern side of the temple of Aṭkonḍadevar at Tiruveppinallūr.
36	On the west wall of the same kitchen.	Chōla	Parakesarivarman, alias Tribhuvanaachakravartin Rajarajadeva.	12th ,, ..	Do.	Begins with the introduction, “சூடுசூலை,” etc. Records a gift of 42 kāsū by the karaṇam of Pavitramanikkachaturvedimangalam in Inga-nādu, a sub-division of Kulottuṅgaśōla-valanādu, a district of Sōla-maṇḍalam, for three twilight lamps.
37	On the same wall	Do.	Do. do.	12th ,, ..	Do.	Begins with the introduction, “சூடுசூலை,” etc. Records gift of money for a twilight lamp to the temple by a servant employed in the temple flower-garden.
38	Do.	Pallava	Sakalalokachakravartin Kōpperūñjigadeva.	16th year, śa. prathamā, Wednesday, Pushya.	Do.	Records gift of five cows by a dancing girl to the temple for a twilight lamp.
39	Do.	Chōla	Parakesarivarman, alias Tribhuvanaachakravartin Rajarajadeva.	10th year ..	Do.	Begins with the introduction, “சூடுசூலை,” etc. Records gift of 24 kāsū by Periyān of Karuppur in Vennaiyūr-nādu, a sub-division of Rajadhirāja-valanādu, a district of Sōla-maṇḍalam, and from the interest on it twilight lamps had to be burnt in the temple at Tiruvamattur.
40	On the south wall of the second prakāra.	Vijayanagara	Vīra Kumāra-Kampa[na]-Udayar ..	Śubhakrit, Arpasi, [4].	Do.	Records that certain temple lands in Vavalan-nallūr on the northern bank of the river Munjiyāru were leased out permanently and that the income therefrom was to be utilised for lamps, festivals and Vishu-samkrānti celebration.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the same wall . . .	Vijayanagara	Mahāmaṇḍalēśvara Sadasivadeva-Maharaya.	Para[<i>bha</i> *]va, Purattadi, 3.	Tamil	Registers that in the time of Śrappa-Nayaka, the agent of the king who was governing the Tiruvadi-rajya, the Ilaiyāiyar agreed to accord the same privileges and rights to the Kaikkolas of the place as were in vogue according to a previous stone inscription which had, however, been defaced by some member of the former sect in previous years and which was now ordered to be re-engraved on the temple walls.
42	Do. . . .	Chōla	Parakeśarivarman alias Tribhuvana-chakravartin Vikrama-Chōladeva.	6th year	Do.	Begins with the introduction, "சுரப்பநாயகன்", etc. Records gift of 32 cows by a private individual of Kulottungaśōla-nallur, a devadāna of Tiruppanandal-Udaiyar in Manni-nādu, a sub-division of Solā-mandalam, for a perpetual lamp to be burnt in the temple at Tiruvamattūr. Panaiyur-nādu is said to have been a sub-division of Gaṅgaikondasōla-valanādu.
43	Do. . . .	Do.	Rājakeśarivarman alias Tribhuvana-chakravartin Rājadhira-jadeva.	3rd "	Do.	Begins with the introduction, "சுரப்பநாயகன்", etc. Records gift of 32 cows by Murivan, a servant of the household of Mannattimogai alias Rājara-ji-Muvendaraiyar, for burning a perpetual lamp in the temple of Aḷagiyā-Nayanār at Tiruvamattūr, on behalf of a fellow-servant called Nathan, to whom the former caused some injury during their attendance on their master on a certain occasion.
44	On the south wall of the same prakāra.	....	Sakalalōka-chakravartin Rājānarayana Sambuvartiya.	6th year, Āḍi	Do.	Records a tax-free gift of one vēli for offerings and worship to the god Tiruvannamalai-udaiya-Nayanār, set up by Avaiyalappinadan a nambi of Tiruvamattūr, on the northern bank of the river Pampā, and for repairs to that temple.
45	Do.	Vijayanagara	Kampana-Udaiyar, son of Vira-[Bokka] na-Udaiyar.	Śaka 1294, Purṭṭadi, Vīśchika, śu., prathama, Friday, Māla.	Do.	Records the sale to two brahmins for 130 Virachampānguligai of certain lands in Vayalanallur alias Rājavi-bhātanallur, a hamlet on the northern bank of the Muñji-yaru of Ennaiyirān alias Rājara-ja-chaturvedimangalam in Vayalur-nādu, which had previously been granted to the temple of Aḷagiyā-Nayanār at Tiruvamattūr as kuṇṭi- <i>ga</i> -devadāna, i.e., temple lands with everlasting occupancy right for the existing tenants for conducting a service called Somappa-danayakkar-śandi and for certain festivals.
46	Do.	....	Tribhuvanachakravartin Kōṇṭāṇ.	13th year, Āḍi	Do.	States that, at the instance of Vikrama-Pandya-Maharāji Bānarayar, the village of Solampanpudi Talaiva-nallur, the southern hamlet of Rājara-ja-chaturvedimangalam in Panaiyur-nādu, a sub-division of Rājara-ja-valanādu, a district of Nāduvil-maṇḍalam, was named Virade-muditta-Pandya-chaturvedimangalam after the king Vikrama-Pandya-deva, and 28 shares of land, each share measuring 4 mā, were given to 24 brahmins learned in the Śāstras, for reciting the Vēdas in the temple, for a doctor and for those who possessed holdings in the village.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the south wall of the same prakāra.	Chōla ..	Tribhuvanachakravartin Chōlādēva.	[13]th year ..	Tamil ..	Records gift of certain jewels, vessels and cows for a twilight lamp, by a dancing girl of the Tiruvēgambam-Udaiyar temple at Kañchipuram in Tondai-maṇḍalam, to the temple of Tiruvāgnisvaram-udaiya-Matādēva at Aganūr, the southern hamlet of Kārajā-chaṭravēdi-maṇḍalam, an independent village in Kārajā-vaṇaṇḍu, for the merit of her deceased daughter.
48	Do.	...	Sakalalōkachakravartin Rājānarāyaṇa ..	4th year, Kaṇṇi, śu, chaṭurthi, Friday, Anisha.	Do. ..	Records a tax-free gift of 4 veli of land in Tavanippakkam, on the northern bank of the river Muñji for the expenses connected with the worship of the god Sambandapperumal Nayanar of Śkaṇi as bhāṭavṛitti and for repairs to the temple.
49	Do.	....	Sakalalōkachakravartin Rājānarāyaṇa Sambavarāya	5th year, Kumbha, śu, daśami, Friday, Pushya.	Do. ..	Records a tax-free gift of 12 mā of land in Kilpullar on the northern bank of the river Muñji for the expenses connected with offerings to the god Tiruvaṭṭar-udaiya-Nayanar at Solakulavalli-nallur, for repairs to the temple and for a service called Rājānarāyaṇa-sāndi.
50	On the west wall of the same prakāra.	Pallava ..	Sakalabhuvanachakravartin Avaniyalapirandaṇ Kopperuñjādēva.	13th year ..	Do. ..	Records gift of certain gold ornaments by the king to the god Subrahmanya that was set up in the temple at Tiruvāmattūr by Kuṇṇameduttāṇ Vāṇādhiraṇṇ Uḍaiyaṇ Vayiradharaṇṇ of Paḍiramaruttūr for the welfare of the king.
51	On the same wall ..	Do. ..	Do.	4th year and 108th day.	Do. ..	Records the exemption from certain taxes, of the 20 maṭṭāṇi of land purchased from the king by Aiyāṇ Muvēndaraiyaṇ for the expenses connected with the offerings and worship of the same god.
52	Do.	....	....	....	Do. ..	Engraved in continuation of No. 51 above. Records a tax-free gift by Aḍagiyasiyaṇ Muvēndaraiyaṇ, of 5 mā of land for burning lamps in front of the Subrahmanya-Pillaiyaṇ mentioned above, and in the Aṇḍar Tiruvāyākam-maṭṭha.
53	Do	....	Sakalalōkachakravartin Rājānarāyaṇa ..	6th year, Aḍi ..	Do. ..	Records that the king exempted certain temple lands in several villages from payment of taxes, for offerings and worship in the temple, and paid up 100 poṇ collected from the temple until the 5th year as surplus and ordered that this amount should be utilised for its repairs.
54	On the north wall of the same prakāra	Paṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vikrama-Paṇḍyādēva.	6th year, Kartigai, 2.	Do. ..	Records a tax-free gift of 10 mā of land in Avviyūr by Attādēvaṇ alias Kāṇṇigaraiyaṇ of Kappalar in Paṇḍi-maṇḍalam for burning ten perpetual lamps in the temple at Tiruvāmattūr.
55	On the same wall ..	....	Sakalalōkachakravartin Rājānarāyaṇa Sambavarāya.	5th year, Kumbha, ba., aṣṭami, Saturday, Anusha.	Do. ..	Gift of two mā of land and certain privileges in the temple to a certain Tiruvambalap-perumal for the valuable services rendered by him in procuring certain villages as devādāna gifts and in getting the high rate of taxes reduced on the old devādāna lands.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
56	On the east wall of the Kalyāṇa-maṇḍapa in the same temple.	Chōla	Tribhuvanaśaṅkaravartin Chōlādēva.	13th year, Chitirai.	Tamil	Records an agreement given by Kōvan alias Rājārāja-Nīla-gaṅgaraiyaṇ stating that, in return for the enjoyment of certain lands, he will help only Rājārāja-śambuvārāyaṇ, Jananātha-Muvendaraiyaṇ and Ulagayyakkoṇḍaśōlā-Kaḍavārāyaṇ, and none other, in times of need.
57	On the inner wall of the western gōpura.	....	Tribhuvanaśaṅkaravartin koṇḍaṇ.	3rd year, Chittirai.	Do.	Records the tax-free gift, by the king, of the village Kaṭṭil-veḍanpaṭṭu, on the northern bank of the river Muñjiyāṇ for conducting a service called Parakramapāṇḍya-sandi after the king and for certain festivals to the god and repairs to the temple.
58	In the same place .. ..	...	....	Saka 1327, Par-thiva, Makara, ba., triṭiya, Thursday, Makha.	Do.	Lays down certain regulations regarding the sluice-irrigation from the tank of Valudiratti in Pondōttam to the south of Vilupparam alias Jananāthaśōlā-chaṭturvēdi-maṅgalam on the northern bank of the river Muñjiyāṇ in Paṇaiyūr-naḍu, a subdivision of Rājārāja-vaṇaṇḍu.
59	Do .. ..	....	Tribhuvanaśaṅkaravartin koṇḍaṇ.	6th year, Margali.	Do.	Records the tax-free gift, by the king, of the village Uṇṇator in Alagiyaśayanallūr-paṇṇu for conducting the service called Rājakaṇṇāyaṇ-sandi and for festivals to the god and repairs to the temple at Tiruvamattūr.
60	On the southern side of the outer-most wall.	....	....	....	Do.	Records gift by Poṇṇambalakkṭṭian of a house site in the street called Elīśāimōḥaṇ-siruvīdi to the south of the temple, for a maṭha and also provision for the supply of paddy and clothes to the abbees residing in it.
61	On the same wall .. ..	....	....	....	Do.	States that the streets round the temple were laid out by Marudai Elīśāimōḥaṇ-Muvendaraiyaṇ alias Tambiraṇṭōlāṇ.
62	Do. .. ..	....	Sakalalōkaśaṅkaravartin Sambuvārāyaṇ.	4th year, Āḍi ..	Do.	Records gift by Namaśivāyadevār of 2 maṭkāṇi in Tumbaiyūr in the maṭtakūṇ of Paṇaiyūr-naḍu, for the maintenance of a maṭha for Talaivaṇṇaiṇṇar.
63	On the south wall of the central shrine of the Amman temple in the same village.	Vijaya-nagara.	Vīrapratāpa Kṛishṇadeva-Maharāya ..	 Bahudhanya, .. Jyēṣṭha.	Do.	Damaged. Seems to record some land assignment for digging a channel from the river.
64	On the east wall of the same shrine.	....	Sakalōkaśaṅkaravartin Rājamarāyaṇa ..	19th year, Āḍi ..	Do.	Records a tax-free gift of the village Kulattūr alias Śōlīnganallūr in Alagiyaśayanallūr-paṇṇu for conducting a service called Rājakaṇṇāyaṇ-sandi and for offerings and worship in the temple. Mentions Viradamaḍittapāṇḍya-chaṭtur-veḍimāṅgalam.
65	On the east and north walls of the same shrine.	Vijaya-nagara.	Mahamaṇḍalēśvara Śrīraṅgadeva-Maharāya.	Āṅṭra, Paṅṇuṇi, 3.	Do.	Records an undertaking by the residents of the village that the three artisan communities (kaṇmaḷar) carpenters, blacksmiths and the goldsmiths of the several villages in the northern paṇṇu (ward) shall no more be treated ill or deprived of their privileges, that the same rights and privileges as were in vogue to their classes in Paḍaiyidu, Seṇji, Tiruvannamalai and Kañchipuram should be accorded to them and that in default a fine of 12 poṇ be paid by them (residents). Kṛishṇappa-Nayaka is mentioned as the king's agent. Rayasam Tirumalaiyaṇ was the former's subordinate.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the north wall of the same shrine.	....	....	Vikari, Ādi, 25. ..	Tamil	Incomplete and damaged. Registers a lease-deed specifying the share of produce leviable from the cultivators on the several kinds of trees grown in the temple lands at Tiruvamattūr.
67	On the base of the northern wall of the maṇḍapa in front of the same shrine.	....	....	Hēṇḷambi, Maṣi, 19.	Do.	Records that six individuals of the goldsmith caste contested about the possession of a certain piece of land in Tiruvattamṭarai and that Ariṣaṇ (one of them) won the victory with an axe.
68	On the inner wall of the gōpura in the same temple.	Vijayanagara	Achhutadeva-Maharaya	Śaka 1454, Nandana Tula, su. śkadasi Friday, Hasta.	Do.	Registers the tax-free gift of the village Śuraipattin in Alagiyaśayanallur-paṇu in the muttakṛpa by Nārāyaṇa-pillai under orders from Rāmabhaṭṭayyaṇ for festivals, worship and offerings of curd-rice to the god Alagiya-Nayanar at Tiruvamattūr, an independent village in Vavalūr-naḍu, a subdivision of Rajaraja-valaṇaḍu, on behalf of the king.
69	In the same gōpura	Do.	Do.	Śaka 1453, Khara, Kaṇṇi, su., Wednesday, Punnarpoṣam.	Do.	Records a tax-free gift of the village Śūramar in Idaiyarp-pan by Sīmanava-pillai under orders from Rāmabhaṭṭayyaṇ, for the expenses connected with offerings and worship to the god Alagiya-Nayanar, on behalf of the king.
70	On the west base of the maṇḍapa outside the same temple.	Do	Sadaśivadeva-Maharaya	Śaka 1488, Kshaya, Viśchika, su., daśami, Sravana.	Do.	Damaged at the end. Seems to record the provision made by Virappaṇ for the merit of Śurappa-Navaka, for bathing the god Alagiya-Nayanar with ghee on the day of the Tiruvādirai festival.
71	On the north wall of the same maṇḍapa.	....	....	Śaka 1518, Dummukhi, Ādi, 3.	Do.	States that Koṇḍama-Nayaka visited the Abhiramāśvara temple at Tiruvamattūr and made a gift of 1600 poṇ for the Paṅḡuni festival and for repairs to the temple gōpura, in addition to the existing income of 450 poṇ and 2000 kalam of paddy of the temple.
72	On the east wall of the central shrine in the Ayavandiśvara temple at Siyatturamangai, Nannilam taluk, Tanjore district.	Chōla.	Rajakesarivarmaṇ alias Chakravartin Kuṭōtunga-Chōladeva.	 Mithuna, su., tṛitya Sravana, Sunday	Do.	Begins with the introduction, 'செவ்வகலசென்' etc. Much damaged. Seems to record gift of gold for a twilight lamp to be burnt in the temple of Tiruvayavandi-Udayar at Sattamaṅgalam, a brahmadeya in Mulaiyūr-naḍu, a subdivision of Geyamanikka-valaṇaḍu.
73	On the same wall	Do.	Tirihuvana-chakravartin Rajarajadeva	[13th year, Aip-pasi.	Do.	Records gift of gold by a brahman lady of Sattamaṅgalam for burning a twilight lamp in the temple.
74	On the north wall of the same shrine.	Do.	....	14th year, Karṭtika be., śaṣṭhi. Monday. Uṭṭirattadi.	Do.	Written in continuation of No. 73 above. Appears to belong to the time of the same king. Records gift of gold by certain individuals for a twilight lamp.
75	On the south wall of the same shrine.	Do.	Tirihuvana-chakravartin Rajarajadeva	25 + 1st year Tula, su., śaptami, Sunday, Punnarpoṣam.	Do.	Records that the great assembly of Idaiyarpukkuḍi alias Kalindasōla-chaturvēdimangalam, a brahmadeya in Marugul-naḍu, a subdivision of Geyamanikka-valaṇaḍu, ordered the village accountant of Sattamaṅgalam to exempt from taxes certain temple lands in their village used as flower-garden for the god Ayavandi-Udayar and to utilise this amount for burning two perpetual lamps in the temple for the welfare of the village.

C—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the maṇḍapa in front of the same shrine.	Chōla	Tribhuvanachakravartin Rājarajadēva	15th + 1st year, Meṣha, ba., aṣṣamī, Wednesday, Śivavara.	Tamil ..	States that, as the charity of maintaining a water-shed on the bank of the Muḍigondaśolap-peraru instituted by Tiruvēkamban-ṇaiyār of Kaṇicholaiṇṇakam in the 13th year of the king had not been maintained, the village assembly of Sāitamangalam took over the land, made a gift of it to Namasāivayadevan in charge of the Andar-Marudapperunnaḥ-santāna for maintaining the Śiruttan-dan-tiru-maṭha erected by him at Tiruchengattāṇṇūdi. Records gift of 370 kaṣu by a private individual for burning a twilight lamp in front of the Uḍaiyāṇ-Siruttanḍan (image).
77	On the same wall	Do.	Do.	2nd year	Do. ..	A verse in praise of the god and the goddess of the temple.
78	On the south wall of the same maṇḍapa.	....	....	....	Grantha, Sanskrit.	
79	On the south wall of the central shrine in the Virattāneśvara temple at Virkudi, same taluk and district	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍya- [dēva].	[1] 6th year Simha, ba., [ā]yil-tribhya... [ā]yil-yan.	Tamil ..	Damaged. Registers the sale, to Malaiyaperunnaḥ Parākrama-Pāṇḍya Irugōlar, son of Arasu Tiruṇṇaiṇṇap-perunmaḥ, of some lands and house-sites in the devadāna of Tiravarur-Uḍaiyār in Narikkudi in Panaiyūr-nadu.
80	On the same wall	Do.	Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	16th year, Simha, ba., ēkadasi, Monday, Pūnar-pūṣam.	Do. ..	Much damaged. Registers the sale of some lands to the individual mentioned in No. 79 above, by a brahman of Irayūr, a hamlet of Gaṇḍeṇṇārāya-chaturvēdimangalam in Vāikkudi-paṇṇu, a subdivision of Panaiyūr-nadu.
81	Do.	Vijayanagara	Vira Kṛishnadevārāya-Maharāya	Śaka 1439, Śivara.	Do. ..	Much damaged. Registers the aggregate donation, by the king, of 10,000 varahaṇ to several Śiva and Viṣṇu temples mentioned by name. As usual a long list of the king's conquests is given.
82	On the west wall of the second prakāra of the Kālahastisvara temple at Kalahasti, Kalahasti taluk, Coimtoor district.	Chōla	Tribhuvanachakravartin Kulottuṅga-Chōladeva.	46th year ..	Do. ..	Begins with the introduction, "பெற்றது விசேஷ" etc. Ends of lines run behind the dvārapālaka image.
83	On the same wall	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladeva.	6th " ..	Do. ..	Registers gift of money for burning four perpetual lamps in the temple.
84	Do	Do.	Do.	[27]th " ..	Do. ..	Begins with the introduction, "பெற்றது விசேஷ" etc. Ends of lines run behind the same image. Registers the provision made by Gaṇḍeṇṇār alias Kulottuṅgaśōla-Yadavarāyaṇ of Viraṇṇangalam for daily feeding brahmins, tapasvins and other people in the temple.
85	Do	Do.	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	14th year, [Āvani].	Do.	Begins with the introduction, "பெற்றது விசேஷ" etc. Begins of lines built in. Seems to register the installation of and the provision made for daily offerings to Aluḍaiyār Tenkayilayan-Uḍaiyār by Pāṇḍi-Uḍaiyār Pavalakkunru Rājendraśōlaṇ alias Sōḷiyavaraiyār of Paravaiṇṇurru-Paṇḍi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chola ..	Rajakesarivarman alias Kulottunga-Choladeva.	14th year, Pūram ..	Tamil ..	Begins with the introduction "புலவர் விசை", etc. Beginnings of lines built in. Seems to register a gift of 1786 kuli of land as a madaiyilagam for the residence of the Mahēśvaras by the residents of Tirukkalatti alias Mummudiśolapuram in Arūr-nadu, a subdivision of Tiruvēngada-kōttam, a district of Rajēndrasōla-mandalam. Registers a gift of 32 cows by Pūdoli-madēviyar, wife of Tirukkalattidevar alias Yādavarayar for burning a perpetual lamp in the temple.
87	On the north wall of the same prakara.	Do. ..	Tribhuvanaachakravartin Choladeva.	13th year ..	Do. ..	Begins with the introduction "புலவர் விசை", etc. Incomplete. Seems to register a sale of land.
88	On the same wall	Do. ..	Rajakesarivarman alias Kulottunga-Choladeva.	31st ..	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Kandalan Palihetti Dandanayakan Arasan, one of the Nulamba-pradhanis governing Rajēndrasōlap-pudunadu in Jayāngōdasōla-mandalam. "புலவர் விசை", etc.
89	Do.	Do. ..	Tribhuvanaachakravartin Choladeva.	10th ..	Do. ..	Begins with the introduction "புலவர் விசை", etc. Registers a gift of 1,190 kuli of land by certain servants of Senapati Kulottungaśōla-Karupparudaiyar for burning 25 lamps in the back-wall of the temple from sunset till the close of the Śrībali ceremony.
90	Do.	Do. ..	Rajakesarivarman alias Kulottunga-Choladeva.	49th ..	Do. ..	Registers a gift of 96 sheep for a perpetual lamp by Vada Gaṇḍagōpala-p-Pallavaraiyar, a weaver of Taṇjāvūr.
91	Do.	Do. ..	Chakravartin Kulottunga-Choladeva ..	47th ..	Do. ..	Registers a gift of 800 kuli of land by Vimarasan of Tyāga-samudrapattai for the maintenance of two men employed in the Alalasundar flower garden.
92	Do.	Do. ..	Tribhuvanaachakravartin Choladeva.	32nd ..	Do. ..	Begins with the introduction "புலவர் விசை", etc. Registers a gift of 32 cows for a perpetual lamp by Siyagūṇan, who bears the usual Gaṅga birudas. Here is a Sanskrit verse at the end referring to the same gift.
93	Do.	Do. ..	Do. ..	14th ..	Do. ..	Registers the undertaking of three persons to provide the tirumandrap-ponagam (offering) at the early morning rising-ceremony of the god by turns in the months of Puraṭṭāsi, Paṅguṇi and Vaiyāsi, for the benefit of their caste and themselves.
94	Do.	Do. ..	Tribhuvanaachakravartin Choladeva, 'who took Madura.'	27th ..	Do. ..	Begins with the introduction, "புலவர் விசை", etc. Registers a gift of 96 sheep by Kaliyavai for maintaining a perpetual lamp in the lamp-stand east after the form of her deceased brother Kettaṇ Adittan alias Maṅgalur-Nāḍaiyar, a servant of Senapati Kulottungaśōla-Karup-parudaiyar.
95	Do.	Do. ..	Rajakesarivarman alias Kulottunga-Choladeva.	49th ..	Do. ..	Registers the gift of 2 lamps and money for maintaining these lamps, by Saśikola-Salukki Taṇṇipraveira Vira-Narasingadevan alias Yādavarayan. Mentions the liquid-measure Tirukkalatti-Udaiyan.
96	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva.	4th ..	Do. ..	

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
97	On the same wall	....	....	19th year	Tamil	First line chiselled away. Registers a gift of 96 sheep for burning a perpetual lamp by Nungamadevi, wife of Madhurantaka Pottappichoholan.
98	Do.	....	....	....	Do.	Fragment. Registers a gift of 32 cows by Annaiyappan Kannuḍaip-perumal anas Viraṇḍōḍa-Vikrama....ra-yana-Samburayan of the Seṅgeṇi family, for a perpetual lamp.
99	Do.	....	....	19th year	Do.	First line chiselled away. Registers a gift by a native of Koyambedu in Puliur-kottam, a district of Jayaṅgōḍa-sōla-maṇḍalam of 192 sheep for 2 perpetual lamps.
100	Do.	Chōla	Vikrama-Chōladeva	11th "	Do.	Registers a gift by Vimaladittan alias Madhurantakapottappichoholan, son of Siddhiyarasan of the Pottappich-ōḷa family, of 96 sheep for a perpetual lamp.
101	Do.	....	....	....	Do.	Fragment. Seems to register an assignment of land, free of taxes half the yield being utilised for offerings to the god and the other half being taken by the cultivator (sevvāram).
102	Do.	Chōla	Parakeśarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	12th year	Do.	Begins with the introduction "Gorṣaṇar", etc. Incomplete. Seems to register the provision made for a perpetual lamp in the temple, by Mādēvi, daughter of Kan-ṇaradēva alias Rājendrasōḷa-Pottappichoholan, son of Kanarāsār.
103	Do.	Do.	Do.	Do.	Do.	Registers a gift of 100 chinṇam by Kōṅgayan, son of Rājendrasōḷa Gaṅgayarajan of Veḷ-ṇaḍu for maintaining a perpetual lamp.
104	Do.	Do.	Tribhuvanachakravartin Rājarajadēva	6th year	Do.	Registers a gift of 100 sheep for burning 2 perpetual lamps in the temple, by Vimaladēva-dēvaṇ, brother of Madhurantakap-Pottappichoholan Maḷḷamādēvarasār.
105	Do.	Do.	Tribhuvanachakravartin Rājadhira-jadeva.	12th "	Do.	Registers a gift of 46 sheep for half a lamp by Talaiyari Tammi-Nayakan Puḍōḷi Bhiman, one of the pradhans of Siddhiyarayar of Nelluru.
106	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	5th "	Do.	Registers a gift 33 kasu by two settās for a perpetual lamp.
107	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva.	[15th] "	Do.	Incomplete. Gift of 96 sheep and a ram for a perpetual lamp by Gaṅgadeviyar, daughter of Yadavarayar Viya-rappadaiyar.
108	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	12th "	Do.	Records gift of 100 chinṇam by Vaḷṣaṇan, son of Nira-vachchiyan the minister of Rājendrasōḷa-Gaṅgēyarajan of Veḷḷ-ṇaḍu, for burning a perpetual lamp.
109	Do.	Do.	Chakravartin Vikrama-Chōladeva	4th "	Do.	Ends of lines lost. Registers a gift of 96 sheep for a perpetual lamp.
110	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva.	4[1st] "	Do.	End built in and continuations of lines lost. Seems to register a sale of land.
111	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	12th "	Do.	Registers a gift of 100 chinṇam for a perpetual lamp by Dandamayaka Gonkaiyan, brother-in-law of Rājendrasōḷa-Gaṅgēyarajan, son of [Na]ḷḍimarayan.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōla	Tribhuvanachakravartin Vikrama-Chōla-deva.	12th year	Tamil	Registers a gift of 100 chinnam for burning a perpetual lamp in the temple of Aludaiyar Tirukkalatti-Udaiyar by Solivan alias Rajendrasōla-Gangavarajan * of Veli-nadu.
113	Do.	Vijayanagara	Viraprātapa Krishnaraya-Maharaya	Saka 1439, Isvara, Vrischika, ba., shashthi, Wednesday, Pushya.	Do.	Registers the grant of the village Oppakam in Pavynrkōttam for the merit of the king by his pradhani Saluva Timmarasa. The income from the village was utilised by the supervisors of the treasury for the early morning service, for supply of a flower garland and for burning 4 lamps daily in the temple of Nayanar Tirukkalatti-udaiya-Nayanar.
114	Do.	Chōla	Parakeerivarnan alias Vikrama-Chōladeva.	3rd year	Do.	Built in and incomplete. Begins with the introduction of <i>“Largā lamp”</i> , etc. Registers a gift of 96 sheep for a perpetual lamp by a merchant of Mummudisōlappettai.
115	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva (III) alias Tribhuvanavira-deva.	36th "	Do.	Registers the gift of 96 sheep and a ram by a reddi of Sevuvarur in Melaiappattaiya-nadu for a perpetual lamp.
116	Do.	Do.	Tribhuvanachakravartin Tribhuvanavira-deva, 'who was pleased to perform the anointment of heroes and the anointment of victors'.	34th "	Do.	Registers a gift of 32 cows and a bull for burning a perpetual lamp in the temple of Udaiyar Tirukkalatti-Udaiyar by Sura-Nayakan Tiruvēgambam-udaiyan alias Amarabharanai Sivaganban who styles himself 'the Lord of Kuvallapurā' and 'Gangakulōttama.'
117	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva.	[20th]	Do.	Registers a gift of 50 sheep for a half-lamp by a lady of Injur.
118	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōla[deva], 'who took the crowned head of the Pandya'.	Built in	Do.	Incomplete and built in in the middle. Registers a gift of 96 sheep for a lamp.
119	Do.	Do.	Tribhuvanachakravartin Chōla[deva], 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya'.	Do.	Do.	Registers gift of 96 sheep and a ram by Ponnirasan Vimarasan alias Tyagasamudrappa[ttai]. of [Ta]gattūr in Melaiappattai-nadu for a perpetual lamp.
120	Do.	Do.	Tribhuvanachakravartin Kulō[ttunga-Chōladeva.	31st year	Do.	Built in in the middle. Registers a gift of land for a flower-garden to the god Tirukkalatti-Udaiyar by Vira Narasingadeva alias Yadavaraya.
121	Do.	Do.	Tribhuvanachakravartin	15th "	Do.	Built in in the middle. Registers a gift of 72 sheep for a perpetual lamp by Pudolasani, wife of Eriyami-reddi of Kappalur.
122	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva.	30th "	Do.	Built in in the middle. Registers a gift of land by purchase for offerings to and construction of a car for the god Udaiyar Tirukkalatti-Udaiyar by the residents of Chittirameli. The purchase money was paid by Rajamalladevar alias Yadavaraya at Karpurpundi.
123	Do.	Do.	Do. do.	13th "	Do.	Registers a gift of 320 cows for 10 lamps by Mahamandalevara Gonkayan alias Kulōttungasōla-Gonkarajan of Veli-nadu.
124	Do.	Do.	Chakravartin Rajadhirajadeva	5th year and 87th day.	Do.	Registers an order (ulvar) of a gift of land free of taxes in Palayaru in Amba-nadu a subdivision of Uyyakkondarvalanadu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
125	On the same wall	Chōla	Rajadhirajadeva	5th year	Tamil	Registers a sale of land for forming an areca-nut garden in the name of Tiru-Kannappadevar.
126	On the east wall of the same prakāra.	Do.	Tribhuvanachakravartin Rajadhirajadeva	13th "	Do.	Registers a gift of 25 sheep for a lamp by a goldsmith of Pūjal in Pūjal-kōṭṭam, a district of Jayangondaśōla-maṇḍalam.
127	On the same wall	Do.	Rajakesarivarman alias Kulōttunga-Chōladeva.	34th year	Do.	Begins with the introduction 'உபேரத்த சீர்த்த', etc. Registers a gift of 32 cows for burning a perpetual lamp in the temple of Uḍaiyar Tirukkālatti-Uḍaiyar by Dandaśōṭ-udaiyan alias Pāṇchalarayan of Nūlambayaru in Ambattūr-nādu a subdivision of Pūjar-kōṭṭam alias Rajendrasōla-valanādu, a district of Jayangondaśōla-maṇḍalam.
128	Do.	Do.	Do.	42nd "	Do.	Begins with the introduction "உபேரத்த சீர்த்த", etc. Registers a gift of 96 sheep for a perpetual lamp by an individual of Veppakkam in Kilpakkai-nādu, a subdivision of Payyūr-Iṇak-kōṭṭam, a district of Rajendrasōla-maṇḍalam.
129	Do.	Do.	Rajakesarivarman alias Kulōttunga-Chōladeva.	41st year, Paṅḡṇi 21, su., chaturthi Wednesday, Karṭigai.	Do.	Begins with the same introduction. Registers a gift of 32 cows for a perpetual lamp by the headman of Tiyaupakkam in Nīrvēlūr-nādu a subdivision of Tirukkāṭṭukōṭṭam, a district of Jayangondaśōla-maṇḍalam.
130	Do.	Do.	Rajakesarivarman alias Kulōttunga-Chōladeva.	42nd year	Do.	Begins with the same introduction. Incomplete. Seems to register a gift of 96 cows for a half lamp by Teṅgaṅ-udaiyan Kūttan Vadaṅḡan, an officer (śirudanam) of Maṭṭiyārapadaividu in Gaṅgaikonda-śōlapuram in Virudarājabhayanakara-valanādu, a subdivision of Śōla-maṇḍalam.
131	Do.	Do.	Rajakesarivarman alias Kulōttunga-Chōladeva.]	33rd "	Do.	Bottom portion built in. Begins with the same introduction. Records gift of 96 sheep and a lamp-stand by Gaṇḍarāditta wife of Angarāja for burning a perpetual lamp in the temple of Tirukkālatti-Uḍaiyar, for the merit of her mother Iravikulasundarī.
132	Do.	Do.	Do.	31st "	Do.	Begins with the introduction "உபேரத்த சீர்த்த", etc. Registers a gift of 96 sheep for a perpetual lamp by a Vellāla of Eṅṅur in Nāduvīrpaṭṭaiya-nādu, a subdivision of Payyūr-Iṇakōṭṭam, a district of Rajendrasōla-maṇḍalam.
133	Do.	Do.	Tribhuvanachakravartin alias Kulōttunga-Chōladeva.	32nd "	Do.	Registers a gift of 500 kuli of land in Vāṇḍanūr, a village in Pakkai-nādu by three Boyindas of Venugondaḍai (i.e. Penugonda) in Tangattūr, a village in Pottappa-nādu, for the maintenance of two gardeners employed in a flower garden of god Tirukkālatti-Uḍaiyar with the stipulation that garlands were to be supplied to the god daily.
134	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	[2]6th "	Do.	Registers a gift of 96 sheep for a perpetual lamp by Māraya-Boyindas, son of Muppi-Nayakkar of Nēduvilpaṭṭaiya-nādu, who possessed Kaluvakkunḍa and was called Tāṇḍaimalai-Uḍaiyan.
135	Do.	Do.	kesarivarman alias Chakravartin Kulōttunga-Chōladeva.	33rd "	Do.	Damaged in the middle. Begins with the introduction "உபேரத்த சீர்த்த", etc. Registers the provision made by a private individual for burning a lamp in the temple of god Tirukkālatti-Uḍaiyar.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the same wall	Chōla	Tribhuvanaachakravartin Rājā[rāja]dēva.	[11th Vaigāsī, Monday, Mōla.	Tamil	Registers the gift of the village Kāripalli in Karupparanādu by sale by Śaṣikula-Salukki Naraṅgaṅgā Tirukkalādevan alias Rājādhirāja Yadavarayan for feeding the pilgrims that came to worship the god Uḍaiyar Tirukkalatti-Uḍaiyar.
137	Do.	Do.	[Rājā[rāja]dēva	[10th	Do.	Registers a gift of cattle by Maḍhuraṅtakap-Pottappichcholan Ghaṭṭiya[raṣaṅ] for burning 2 perpetual lamps in the temple.
138	Do.	Do.	Tribhuvanaachakravartin Rājā	[Lost]	Do.	Registers a gift of 192 sheep for 2 perpetual lamps to the temple in Tirukkalatti.
139	Do.	Do.	Rājakesarivarman alias Kulottunga-Chōlādēva.	31st year	Do.	Begins with the introduction 'புத்தரத்தென்க' etc. Registers a gift by Solān Naraṅadevar of Poygai in Poygairādu a subdivision of Payyur-Ilaṅgottam, a district of Rājendrasōla-maṇḍalam, of 96 sheep for a perpetual lamp.
140	On the south wall of the same prakara.	Do.	Rājā[rāja]dēva	[9th year	Do.	Built in at the bottom. Registers the gift of 96 sheep by one of the devotees (āṇḍar) worshipping on the Tirumalai, for a perpetual lamp to be burnt in the temple at Tirukkalatti alias Mummudiśolapuram in Arūr-nādu, a subdivision of Perumtādi in Tiruvengāda-kōttam.
141	On the same wall	Do.	Rājakesarivarman alias [Kulottunga-Chōlādēva].	18th	Do.	Begins with the introduction 'புத்தரத்தென்க', etc. Ends of lines run behind the image of Lakṣmīmārti. Seems to register an order of the king transferring a dancing girl and her descendants from his (?) own service to the serv ice of the temple at Tirukkalatti.
142	Do.	Do.	Rājakesarivarman alias Kulottunga-Chōlādēva.	31st	Do.	Beginnings of lines and the bottom built in. Begins with the introduction 'புத்தரத்தென்க', etc. Seems to make provision for maintaining two perpetual lamps with 6 kaṣu, accruing monthly as interest on a deposit of 40 kaṣu made by certain individuals.
143	Do.	Do.	Rājakesarivarman alias Kulottunga-Chōlādēva.	31st	Do.	Begins with the introduction 'புத்தரத்தென்க', etc. Registers the gift by a private person of a metal lamp-stand and sheep for a perpetual lamp to Tirukkalatti-Uḍaiyar.
144	Do.	Do.	Rājakesarivarman alias Kulottunga-Chōlādēva.	21st	Do.	Begins with the introduction 'புத்தரத்தென்க', Registers the gift by a certain lady of a lamp-stand and sheep for a perpetual lamp to the god Mahādēva of Tirukkalatti.
145	Do.	Do.	Rājā[rāja]dēva	12th	Do.	Mentions the scale Āyiravaṅ-tulakkol. Built in at the end. Seems to register a gift of 96 sheep for a perpetual lamp.
146	Do.	Do.	Parakesarivarman alias Tribhuvanaachakravartin Rājā[rāja]dēva.	9th	Do.	Begins with the introduction 'புத்தரத்தென்க', etc. Continuations of some lines lost. Registers a gift of 96 sheep for maintaining a perpetual lamp by Ariyan Padumaraṅ Kaṭṭiman of Kāśmrapuram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the same wall	Chōla ..	....	11th year ..	Tamil ..	Registers a gift of 5 kāsū by a certain individual of Sērūr for maintaining two lamps in the temple of Udayar Tirukkalatti-udai-Mahadeva, one during the early morning service and the other during the evening service. Seems to belong to the king mentioned in No. 146 above.
148	Do.	Do. ..	Rajarajadeva	10th " ..	Do. ..	Registers that the 28 lamp-stands placed in the temple in the time of king Kulottunga-Chōladeva 'who exempted the tolls,' by an oil-monger of Tiruppaśūr were made good and 33 lamp-stands including these were given by his son in the 10th year of Rajarajadeva.
149	Do. .. ..	....	....	....	Do. ..	Contains a boastful vow made by Yadavakula-Madevi, daughter of Siyagaṅgadeva to the effect that if she survived Ghaṭṭiyadeva alias Yadavaraya she would be a slave of the daughter of Pottappichehoja-Maraśar, who had married the deceased Yadavaraya, and if these ladies should survive their father's death they should be degraded to the position of the servants of servants of Yadavakula-Madevi.
150	Do.	Do. ..	Rajakesarivarman alias Kulottunga-Chōladeva. Chakravartin	43rd year ..	T'o. ..	Begins with the introduction 'உழைத்து விளக்க' etc. Incomplete. Seems to register a gift of a lamp by Palli Angadi Ayyaran, one of the sōlatterinda-villigal for the benefit of his brother Sōrūdayan.
151	Do.	Do. ..	do. do.	20th " ..	Do. ..	Mentions Nellar alias Vikramasimhapuram in Pida-nadu, a district of Rajendrasōla mandalam. Begins with the introduction 'உழைத்து விளக்க' etc. Registers a gift of 128 cows and 384 sheep by Adavallan Gangaikondan alias Irutigolan for burning 20 lamps in 20 lamp-stands, from evening till the close of the midnight service, in the mandapa and in the verandah all round the temple, built of stone by his mother Puttangiayar.
152	Do.	Do. ..	do. do.	42nd " ..	T'o. ..	Begins with the introduction 'உழைத்து விளக்க' etc. Bottom and beginnings of lines in the middle, built in. Seems to record the gift of salt by 2 private persons of Oraṭṭambedu alias Madhurantakap-peralam in Pulivala-nadu, a subdivision of Rajendrasōla-mandalam, for offerings to the god and for maintaining 8 twilight lamps in the temple of Mahadeva of Tirukkalati in Arūr-nadu, a division of Rajendrasōla-mandalam alias Virudarajabhayankara-mandalam. Mentions the measure 'Tirukkalatti-Udayan-marakkal'.
153	Do.	Do. ..	Tribhuvanachakravartin Viraraj[e*]ndra-Chōladeva.	10th " ..	Do. ..	Registers a gift of 96 sheep by Vilupparaiyan, a kuzmi of Poygal-nadu, for a perpetual lamp.
154	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Chōladeva.	[3]rd " ..	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Aruṅgunrai-Pillaiyar alias Siyagaṅgar, the brother of Vadavayil-Selviyar alias Chaudrakula-madeviyar, the daughter of Siyagaṅgar alias Sōra-Nayakar, the lord of Kuvalalapuri.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
155	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	Lost	Tamil ..	Begins with the introduction 'உரத்த ஸ்தம்பம்', etc. Incomplete and built in in the middle. Seems to register a gift of land to brahmins. Refers to Mahāpādālēsvara Ghaṭṭidēva-Maharaja alias Vikramasōla-Kanupparudaiyār.
156	Do. ..	Do. ..	Tribhuvanachakra[vartin] Virarājendrachōlādēva.	10th year	Do. ..	Incomplete and built in in the middle. Seems to register a gift of 93 sheep for a perpetual lamp by Sōla[vaiyār], daughter of Nārasingadēvar alias Yādavarayar.
157	Do. ..	Do. ..	Chakravartin Kulottunga-Chōlādēva ..	26th "	Do. ..	Intercepted by walls. Begins with the introduction, 'புதுப்பாடி ஸ்தம்பம்', etc. Registers the assignment of 25 patti of land which had to be disaffrsted and brought under cultivation to provide for extra offerings to the god on Sundays, new-moon days and on days of Tiruṇṭeruppaḍi festivals, by the residents of Kannanallur in Puygai-nadu, a devadana of Tirukkalati-Uḍaiyār.
158	Do. ..	Do. ..	Do. ..	12th "	Do. ..	Engraved in continuation of the previous inscription. Refers to the gift of land made by Arayan, Rajendrasōlan alias Sēnapati Rājavarana Munaiyadarayar for the festivals referred to in the counter-agreement made by the residents of Kannanallur in No. 157 above.
159	Do. ..	Do. ..	Rajarājādēva	4th "	Do. ..	Registers a gift of 1 lamp to the temple of Uḍaiyār [Tirukkalati-udaiya-Nayanar by Yādavarayan alias Viranā]rasingadēva.
160	On the north wall of the Kannappa shrine in the same temple.	Vijayanagara ..	Krishnaraya-Maharaya	Śaka 1449, Sarvajit, Vriśohika, śu., pañchami, Wednesday, Śravana.	Do. ..	Registers a gift of 200 paṇam by Chandirasekhara-ayyan, a Kannadiya brahman of Devikapuram in Marudarasar-padaividu for the merit of his father Viṭṭamarasar and mother Saṅkarman; and this money was arranged to be spent on bringing lands under cultivation and digging pits in the tank of Chittattur, a devadana village and from the yield of this land a lamp was to be burnt on the Kailaimalai.
161	On the north wall of the same shrine.	....	....	....	Telugu ..	States that the mandapa was erected by Timmasani, daughter of Anara-Bhatia of Yempali, for the welfare of the members of her gōtra.
162	On the west and south walls of the same shrine.	Vijayanagara ..	Achyutaraya	Śaka 1462, Śar[va]ri, Kumbha, śu., prathamā, Thursday, Avittam.	Tamil ..	Registers a gift of 200 paṇam for the merit of Irāmabhattar-Ayyan by Ellappayyar, son of Bhutanatha Ellabhattar, a Vaidika-brahman residing at Krishnarayapuram in Chandragiri, for offerings to the god at the early morning service in the month of Margali.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
163	On the south wall of the same shrine.	Vijayanagara	Achyutaráya	Śaka 1467, Krodhi, Simha, su., śakadasi, Monday, Rōhini.	Tamil	States that Chikka Mallappa-Nayaka of Penugonda made a gift of his share of the prasada, as the dharmakarta of the Virapura temple, in favour of Immadi Sankaya-deva-Udayar, for the merit of his father Lakku-Settiyar, mother Muttayamma and elder brother Virappannagel. The above gift was made on the banks of the Pampa river in front of the Virūpaksha temple.
164	On the east wall of the same shrine.	Do.	Virapratapa Achyutadeva-Maharaya	Śaka 1462 Śarvati, Kumbha, su., prathamā, Thursday, Avittam.	Do.	Registers a grant of gold similar to that mentioned in No. 162 above by Malaiyappa-Ayyan, son of Tirumalai-Bhatṭar, a Vaidika-brahman, residing at Chandraḡiri, for the morning service in the month of Margaḡi. See No. 163 above.
165	On the belt of the same shrines.	Do.	Do.	Śaka 1463 Plava, Kumbha, su., trayodasi, Sunday, Pushya.	Do.	Registers the gift of the village Paduvur in Saraiyapallasiḡiri in Udayaḡiri-rāḡya for offerings and worship to Nayanar Tirukkalati-udaiya-Nayanar, by three brahmins of Chandraḡiri, for the merit of Ramabhatṭar-ayyan.
166	On the same belt	Do.	Do.	Śaka 1462, Śarvati, Makara, ba., chaturdasi, Tuesday, Uttara-dam.	Do.	States that Virupanna of Penugonda, son of Nandi Lakku-settiyar of Lepākshi, made a gift of 1306 pon which was utilized for founding two villages viz. Mutṭayammaḡi-samudram and Lakkuḡettiḡuram near Penugonda, that the lands belonging to these two villages and irrigated by the Virasamudram tank were leased out in perpetuity to Immadi Sankayadevar-Udayar, and that the income therefrom was spent on providing certain offerings to, and conducting certain festivals of, the god Tirukkalati-Udayar. See No. 163 above.
167	Do	Do.	Do.	Śaka 1462, Śarvati, Kumbha, su., prathamā, Thursday, Avittam.	Do.	Registers the consecration of the image of Virēśvara-Tambiḡar and the construction of a temple over it in the Aruvattumvar-mandapa in Kalladi and the gift of 1000 paḡam for its worship and offerings and also for offerings to Nayanar Tirukkalati-udaiya-Nayanar by Ramabhatṭar-ayyan, son of Bhānatha-Sitṭayar, a Vaidika-brahman, residing at Krishnarayapuram in Chandraḡiri for the merit of Achyutaráya.
168	In two rooms near the kitchen ..	Chola	Tribhu[vanachakravartin] deḡa.	[9]th year ..	Do.	Intercepted by walls. Seems to register the provision made for sandal-paste and offerings on important days to Tirukkalati-udaiya-Nayanar by Sasikula-Chalukyan.
168 (a)	On the pedestal of a bronze image (male) in the store-room in the south prakāra.	Do.	Kuḡlōtrunga-Chōladeḡa ..	....	Do.	Mentions the coin Buḡabalan-mādai.
168 (b)	On the pedestal of another image (female) in the same room.	Do.	Rajendra-Chōladeḡa ..	....	Do.	States that the image was the gift of Udaya-Nambi, to the temple of Tirukkalati-Udayar.
						States that this image of Soḡa-madeviyar was cast under the orders of Rajendraśōladeḡar by Nichhapattalagan of Kaṭṭinallur in Kaṇḡirukkal-nāḡn, a sub-division of Rajaḡa-maḡdalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the east wall of the third prakara.	Vijayanagara	Sadasivadeva-Maharaya	Śaka 1489, Prabha-va, [Dhanuṣ]ba., dvādasi, Satur-day, Kārttigai.	Tamil	Damaged. Seems to register a grant to Venkatappa-Nayakkar, son of Ellaya-Nayakkar by the superintendents of the treasury of the Tirukkalaṭṭi-udaiya Nayanar temple granting certain privileges for keeping watch in the temples in Kalahasti and Kalahasti-śirmai.
170	On the south wall of the same prakara.	....	....	Śaka 1713, Virōdhi-krit, Magha, ba., 14, Monday, Māsi 12, Sravana.	Telugu	Registers the gift of certain revenues made by Umude Raje Haraje Damara Kumāra Venkatappa Nayaka Bahaduru, son of Timmi-Nayaka and grandson of Kumara Akki-Nayaka of the Inigala-gōbra, for the worship, lamps, offerings, and festivals of the god Kalahastāvara and his consort.
171	On the same wall	Chōla	Chakravartin Kulōttunga-Chōladeva	47th year	Tamil	Intercepted by a pillar. Seems to register a sale of land by certain individuals.
172	Do.	Do.	Kulōttunga-Chōladeva	Do.	Do.	Seems to register a sale of land by certain individuals.
173	Do.	Do.	Chakravartin Kulōttunga-Chōladeva	Do.	Do.	Seems to register gift of land for providing food to the ser-vants (apḍar) who looked after the temple streets.
174	Do.	Do.	Lost	Lost	Do.	Ends of lines worn out. Begins with the introduction, 'உள்ளுலகு விளையு' etc. Seems to register a gift of 1100 kuli of land for maintaining 20 lamps.
175	Do.	Do.	Chakravartin Kulōttunga-Chōladeva	47th year	Do.	Records gift of land by purchase from the village assembly of Nilakadarpakkam in Perumbēdu, a subdivision of Payyur-kōttam, a district of Jayāngūdāsōla-mandalam, by Arayan Siyarudēvar alias Kalingarajar, the headman of Arumbakkam in Manavil, a subdivision of Maṇavil-kōttam for maintaining a matha for the aṇḍar (servants) who did services in the temple precincts.
176	Do.	Vijayanagara	Virapratapa Krishnaraya-Maharaya	Śaka 1436, Bhava, Karkāṭaka. śu., trayōḍasi, Tues-day, Mūla.	Do.	Registers the gift of a golden vessel for drinking water, pearls and precious stones; and also 1000 panam, by Viru-pajayannan, daughter of Prandhadevaraya-Maharaya and wife of Timmaraya, the brother of Vēdaraya, who was the son of Pundir Cheennaraja, for offerings at the early morning service to Nayanar Tirukkalaṭṭi-udaiya-Nayanar for the merit of her parents and herself.
177	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1458, Dur-mukha, Makara, śu., trīṭya, Saturday, Sraviṣṭha.	Do.	Registers the gift of 440 panam by Ramabhaṭṭa-Ayyan, son of Bhṭanadityar, a Vaidika-brāhmana residing at Krishnarayapuram in Chandraḡiri for maintaining two lamps on the hill Kayilimalai on behalf of the king. See No. 167 above.
178	Do.	Do.	Do.	Śaka 1458, Dur-mukha, Simha, śu., [Wednes-day], Anuṣa.	Do.	Registers the gift of the two villages Gaṭṭipūṇḍi and Mēlaichechur by the individual mentioned in No. 177 above on behalf of the king, for certain offerings to the god Tirukkalaṭṭi-Udaiyar and mentions also the share of the prasada (sacred food) that some temple servants were to get.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the west wall of the same prākāra.	Vijayanagara	Viraprātāpa Achyutarāya-Maharāya	Śaka 1460, Viṭambi, Rishabha, ba., paṇohami, Sunday, Śravana.	Tamil	Registers that Deyyaṅḡl-Perumal of Korukoṭṭi in Saundaryasolapuram, an agaram of Agudi-nadu, a subdivision of Palai-kōṭṭam, made a gift of the village Kōpdasankuli, in the presence of the god Virūpakṣa at Vijayanagara to Tirumalai-Dikshitar, for daily offerings to the god Kāleśastisvara-lambirān and that the latter parcelled out the village into fifteen shares and sold them for 60 poṇ, with which amount the stipulated offerings were provided for in the temple.
180	On the same wall	Do.	Viraprātāpa Kṛṣṇarāya-Maharāya	Śaka 1484, Aṅgī-rasa, Phalguna.	Kanarese	Contains a list of the precious stones, worshipping paraphernalia and ornaments given by the king to the god Tirukkalatīnātha.
181	Do.	Do.	Viraprātāpa Achyutarāya-Maharāya	Śaka 1455, Vijaya, su., Simha, sapṭami, Tuesday, [Anuṣha].	Tamil	Registers the gift of 2000 paṇam by Rāmabhaṭṭar for the merit of Achyutarāya-Maharāya and Varadadevi-Amman, for offerings being made to the god when he halted at the pavilion in the [Orandur] garden on the day of Paṅguni-Uttiram.
182	In the west gōpura of the same temple; left of entrance.	Do.	Viraprātāpa Kṛṣṇadeva-Maharāya	Śaka 1443, Vṛṣha, Makara, chaturthi, Wednesday, Uttara-Phalguni.	Do.	Registers the gift of the village Saṅganappalli in [Mudali-chirnal], a division of [Paḍi]-nadu in Chandraḡiri-rāja by Vāsai Timappa-Nayakkar for offerings to Aiṅḡandi-ṭillaiyar in the third prakāra for the merit of Kṛṣṇarāya-Maharāya.
183	In the same gōpura	Do.	Viraprātāpa Achyutarāya-Maharāya	Śaka 1454, Nandana, su., Makara, shashṭhi, Wednesday, Uttara-Bhādrapada.	Do.	Registers the gift of 1000 paṇam by a private individual for offerings at the early morning service to Nayanār Tirukkalatī-ndaiya-Nayanār, and a silver plate for serving it in.
184	In the same gōpura; right of entrance.	Do.	Kṛṣṇadeva-Maharāya	Śaka 1443, Vṛṣha, Makara, shashṭhi, Friday, Hasta.	Do.	Registers the construction of a temple and the consecration of Ilaya-Nayanār (Subrahmanya) on the Iḷabhakkunṇu in Kṛṣṇarāyapuram and the gift of 200 paṇam for worship and lamps to this deity.
185	On a slab near the gōpura in the Adikēśava-Perumal temple at Sripurumbudur, Sripurumbudur taluk, Chingleput district.	Do.	Śrīraṅgayadeva-Maharāya, 'ruling at Viḍyanagara'.	Śaka 1494, Aṅgrasa, Ashāḍha, ba., 30.	Telugu	Records the gift of certain taxes due from some villages in the Iḷohangatti-kōṭṭam by Venkaṭayadeva-Maharāya, a brother of the king, for the worship and offerings of the god Adikēśava-Perumal, who had been worshipped by Sri-Bhāṣayakara, (i.e., Ramanuja) at Sripurumbudūr.
186	In the same gōpura; left of entrance.	Do.	Viraprātāpa [Sadaśiva]deva-Maharāya ..	Śaka 1489, [Prabhava], ba., Siṅha, Ādrā, ekadasi, Friday.	Tamil	Registers gift by Chinna-Nayaka, son of Adaiṇṇam Vayyappa-Nayaka of the Kāṣyapa-gōṭra, of certain villages (names obliterated) in Kakkalūr-nadu, a subdivision of Ikkatti-kōṭṭam, a district of Chandraḡiri-rāja, which had belonged to them as nāyakattanam, to the god Adikēśava-Perumal and Sri-Bhāṣayakara (Ramanuja) of Chaturvedīmangalam alias Sripurumbudūr in Magaṭṭūr-nadu, a subdivision of Sēṅatti-kōṭṭam, a district of Jayangondaśōla-mandalam for certain daily offerings to be provided to them in a māṇḍapa. The donor's share of the prasāda was waived in favour of his acharya Sēṣadri-Ayyaṅgar, son of Uruppuṭṭūr Nallaṅchakravartī Sīṇayyaṅgar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	In the same gōpura; right of entrance.	Vijayanagara	Virapratāpa Sadāsivadeva-Maharāya, who instituted the elephant hunt.	Śaka 1487, [Kro]-dhana, Māsi, 24.	Tamil	States that Mahamandalesvara (name obliterated) spent 150 panam on repairing the irrigation tank at Srīperumbūdur and increasing its capacity, and ordered that the surplus income from the increased tank ayacut was to be utilised for providing certain offerings to the god Adikēśava-Perumā and to Emberumāṇar. He also allowed his share of the prasāda to be given away to the pilgrims halting at the Rāmanuja-kōṭam.
188	On the belt of the Garuḍaivār-maṇḍapa opposite the dhvajas-tambha in the same temple.	Do.	Virapratāpa Venkatarayadeva	Śaka 153[3], Sadharana, Chittirai, 13.	Do.	Registers the rights and privileges granted to Palamalai Pan[ra]ivāḍai Paddandar for supplying yellow rope and thread for hoisting the temple flag at the commencement of the festivals in the months of Māsi, Paṅguni and Chittirai, from the interest on 15 varahaṇ given to the temple. Mentions Eṭṭur Tirumalai Tātaḍiaryar.
189	On the same belt	Do.	Virapratāpa Venkatarayadeva-Maharāya.	Śaka 1512, Vikriti, Kanya, śu., pañ- chami, Anurādha, Wednesday.	Do.	Registers grant of a kuruni of paddy for each threshing-floor (kalam) by all the tenants of the temple villages of Adikēśava-Perumā and Emberumāṇar including those in Srīperumbūdur and Kachohippaṭṭu-śmai at the instance of Śrāmu Raghava-Nayakkar from the amount of 16 pon realised on the paddy, to provide offerings to the deities Adikēśava-Perumā, Chakravartī-tirumaganar and Srī Bhāshyakārar when they halted in the maṇḍapa in the arecaut garden on tirupādivetṭai (i.e. hunting festival) days.
190	Do.	Do.	do.	Śaka 1516, Jaya, Aḍi, 29.	Do.	Registers the agreement given by Tiruvāraṅgam Appavayyāṅgar, the agent of Eṭṭur Tirumala Kunara Tātaḍiaryar and the trustees of the temple to Raṅgappa, son of Eṭṭipati (i.e. Yatrāja) Ayyāṅgar of Tiruvāshikālīgōtra and a disciple of Chakravartula Ayyāṅgar one of the Traivanraka Śrī vaiṣṇavas to provide certain offerings to the god Adikēśava-perumā, Chakravartī-tirumaganar and Srī Bhāshyakārar for an amount of 15 varahaṇ deposited by him in the temple.
191	Round the base of the second prakāra.	Do.	Do.	Śaka 1515, Jaya, Kaṇṇakāka, Pa., pañchami, Revatī, Saturday, Chitrabhanu, [Vaiyāsi, 25].	Do.	Registers the gift of 110 geṭṭi-varahaṇ by the individual mentioned in No. 190 above for providing certain offerings to the god on the ten days of the Mahanavami festival.
192	On the south wall of the same prakāra.	...	...	...	Do.	Ends of lines built in. Seems to record gift of 10 padu-varahaṇ by a certain lady for providing some offerings to the god.
193	On the same wall	...	...	[Vayaya, Chittirai, 20.	Do.	Ends of lines built in. Records gift of gold by Korri-ammaṇ for providing certain offerings when the image of Emberumāṇar halted at the place where the Saint was born, after going round the streets in procession in the month of Aḍi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the east wall of the same prakāra.	Vijayanagara	Virapratapa Śrīraṅgarāyaḍeva-Maharaya.	Śaka 1504, Chitrabhānu, Jyeshtha, śu., chaturdasi.	Tamil	Much damaged. Seems to register the provision made for offerings to Aditēśvara-Perumal and Śrī-Bhāṣyaṅkarar (Rāmanuja) on certain festival days from 500 poṇ., realised from the village ..[ruvellakūttam]-perumalūr in Aḷagyaśokka-śīrmai in Maṅganur-nadu granted by Gōpālan Tirumalai-Nayakkar, the dalavay of Mahā-maṇḍalēśvara Rāmarāja Venkaṭayyaḍeva-Maharāja.
195	On the south wall of the maṇḍapa (right of entrance) in front of the Uḍaiyavar shrine in the same temple.	....	....	Khara, Chittirai, 15.	Do.	Registers that Gōpu, the treasurer of Krishnājiyammaṇ, queen of Venkaṭapatiraya, deposited 10 varāhaṇ with two individuals of Śrīperumbūdur, for repairing the irrigation tank of the village and arranged for the provision of certain offerings on the natal day of Tirumalī-sai-Ālvar every month from the interest of that amount.
196	On the same wall .. ..	....	....	Do.	Do.	Registers a similar grant of 40 varāhaṇ by Krishnāvēṇi and Veṅṅayammaṇ, two maids in the palace of Venkaṭapatiraya, for providing offerings on the anniversary day and on the natal day every month, of Tirumalī-sai-Ālvar.
197	On the south wall of the maṇḍapa (left of entrance) in front of the same shrine.	Vijayanagara	Virapratapa Venkaṭapatiraya-Maharaya.	Śaka 1530, Kilaka, Margali, śu., Wednesday, ēka-dasi.	Do.	Registers the gift of 20 varāhaṇ from the interest on which cake-offerings had to be provided to the god on the festive days of Masi, Paṅguni and Chittirai and on the asterism of Emberrumānar (Rāmanuja). Mentions Venkaṭattura-var, agent of Eṭṭur Kumara Tātachariyar.
198	On the south wall of the first prakāra.	Do.	Do.	Śaka 1518, Durmukhi, Vriśchika, paṇchami, Śrāvana, Sunday.	Do.	Registers details of offerings that had to be provided to Tirukkachchi-nambi from the interest on 210 varāhaṇ, which had been lent to the temple by the nagaratiar of Śrīperumbūdur. Mentions the coin Venkaṭaraya-varāhaṇ.
199	On the same wall .. ..	....	....	Vijaya, (expired), Jaya (current), Chittirai, 13.	Do.	Registers an agreement given to Vedāntam Rāmanujayyan-gar by the trustees of the temple and Tiruvenkaṭayyan-mala Kumara-Tātacharya, for providing certain offerings to Emberrumānar from the interest on 400 varāhaṇ utilised for renovating the irrigation tank at Melai-paṭṭu.
200	Do.	....	....	Vijaya (expired), Jaya (current), Vaigasi, 21.	Do.	Registers the provision made, for offerings to the god during the sacred bath, from the interest on 90 varāhaṇ received from Vedānta Rāmanuja-Ayyaṅgar for repairing the above tank.
201	Do.	Vijayanagara	Virapratapa Anagundi Venkaṭapatiraya-deva-Maharaya.	Śaka 1556, Yuva Simha, trayodasi, Makha, Sunday.	Do.	Registers the construction of the priyadi-maṇḍapam in front of the gōpura by Tirumappa-Setti of Sattēvedu and the provision made for offerings when the god took his seat in it for 180 days in a year, from the interest of 9 poṇ on the 30 poṇ given by him for constructing a shrine in the irrigation tank. Vaidyanatha-Ayyan was now the agent of Eṭṭur Immaḍi Tirumalai Kumara-Tātacharya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On the west wall of the same prakāra.	...	....	Maṃmatha, Āṇi, 28.	Tamil	Registers gift by Kāṇḍar Korpi-amman of 30 varāhan on several occasions for the provision of offerings to Embērmanār when his image was taken out in procession on the eighth festival day to the place of his birth, (Tiruvavattarvāṇḍulam).
203	On the west wall of the central shrine in the Bhṭapuriśvara temple in the same village.	....	Tribhuvanachakravartin gopāladēva.	28th year	Do.	Registers the order of Devar Śōlagāṇḍavar making a gift of land as kudinūṅga-devadāna to Uḍaiyar Tiruppuḍisvaram-udaiya-Nayanār at Perumbodur alias Kaitava-kaitava-chaturvēdināṅgalam.
204	On the same wall .. ..	....	....	Śaka 1182, Kumbha, 17, tṛitīya, Thursday, Hasta.	Do.	Registers a gift of 3 cows for a twilight lamp by a Vāṇiyan for the god Uḍaiyar Tiruppuḍisvaram-udaiya-Nayanār at Perumbodur alias Kaitava-kaitava-chaturvēdināṅgalam in Maṅgūr-nādu, a subdivision of Sengattū-kōttam, a district of Jayāṅgondasōja-nāṇḍalam.
205	l'o.	Pandya	Tribhuvanachakravartin Sundara-Pandya deva.	15th year, Kaṇṇakak, 8u. . . .	Do	Registers a gift of the village Irūṅḍulam in Maṅgūr-nādu as a permanent devadāna by the residents of Sengattū-kōttam for the expenses connected with worship and offerings to the god and for repairs to the Chittiramēlī-tirumandapam.
206	On the south wall of the same shrine.	Chōla	Tribhuvanachakravartin Chōladēva, 'who was pleased to take Madura and the crowned head of the Pandya.'	30th year	Do.	Incomplete. Registers a gift of 2 cows and a calf by a private individual for burning a twilight lamp in the temple of Aludaiyār Tiruppuḍisvaram-Uḍaiyār in Perumbodur in Maṅgūr-nādu, a subdivision of Sengattū-kōttam.
207	On the north wall of the same shrine.	Vijayanagara	Virapratāpa Dēvarāya-Maharāya	Śaka 1352, Sadharāpa, Chittirai, 20.	Do.	Registers the order of Śirigirinātha-Uḍaiyār to Vāchharasur, the controller of tolls, to collect, on behalf of the king, a duty of one panam on every loom in the tirumadaivilāgam for the expenses of the god Tiruppuḍisvaram-Uḍaiyār.
CHINGLEPUT DISTRICT.						
Conjeeveram Taluk.						
208	On the base of the south wall of the central shrine in the Vāṇisvara temple at Angambakkam.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	9th year	Do.	Records gift of 96 kuli of land in Veṅkulippattī for the daily supply of two potsful of water for the sacred bath of the god Tiruvāṇisvaram-udaiya Nayanār of Vāṇipakkam.
209	On the lintel of a ruined door-way in front of the same shrine.	Chōla	Kulōtūṅga-Chōladēva	36th year	Do.	States that the joint (pūgar) was got made by a lady called Tiruvēṅkattū-narṇai.
210	On a pillar in the same mandapa.	Do.	Rajakēśari Rajarajavarman	10th year	Do.	Records gift of 180 sheep by Munnudichēhōla-Vāṇappērārāya-Malaiyachēlvāṇ Avakalamallān for two perpetual lamps to be burnt in the temple of god Vāṇikaipperumāṇ of Vāṇbakkam a devadāna in Tāmanūr-nādu, a subdivision of Vāṇukkattū-kōttam.
211	On the east wall of the central shrine in the Lakṣminarasimha temple at Palaiyasivaram.	Do.	Rajakēśarivarman alias Uḍaiyar Kulōtūṅga-Chōladēva.	10th year and 236th day.	Do.	Begins with the introduction of '482@365 4000' etc. Seems to record a sale of the lands in the village Vāriyumbakkam to the temple of Rājendrasōja-vinnagar-Singappirāṇaiyār of Siyapuram.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
212	On the north wall of the same shrine.	....	Tribhavanachakravartin konḍaṇ.	33th year and 280 h day.	Tamil ..	States that, on a representation made to the king by Aruḷap-Perumāl alias Vikramasōla-Brahmarayan of Manmanatapuram in Tirumunai-nadu, a subdivision of Naduvi-nadu alias Iḷajarāja-vaṇadu, to the effect that as he had rejoined the temple of Tirumalirūḷai-Alvar of Siyapuram alias Tribhuvanavira-chaturvedi-mangalam in Urukkaṭṭu-kōṭṭam, a district of Jayah-gondasōla-maṇḍalam, and reinstalled the image of the god and revived his worship therein he had been granted the vaikhanasa-kani of the temple by Chēḍiyarayan and had been enjoying it for a long time, the king reconfirmed this right on the brahman in his own reign.
213	(In the south wall of the maṇḍapa in front of the same shrine.	....	....	....	Grantha Tamil.	States that the wet and dry lands in Siyapuram alias chaturvedi-mangalam were given away tax-free to the Jiyas of that village.
214	On the same wall .. ..	....	....	....	Grantha	Praises that the munificence of Bhaṭaraka-Vachaspati towards learned men is widely known.
215	Do. .. ..	....	Tribhuvanachakravartin konḍaṇ.	.. . 264th day	Tamil ..	Records a tax-free gift of lands in pakkam in Tiraiyaneri alias Kulottungasōla-chaturvedi-mangalam for the expenses connected with the festivals in Purattasī and for offerings to the god Narasimha-Nayappar of Siyapuram in Nirvelur-nadu, a subdivision of Urukkaṭṭu-kōṭṭam. The 12th year, Paṅguni, is mentioned in the inscription.
216	On the inner wall of the gopura of the same temple.	....	....	Śaka 1651, Sadharana, Vālyasī, 15.	Telugu	Records the renovation of the temple of Lakshminarasimhasvamin at Jiyapuram alias Uttungachōla-chaturvedi-mangalam by Sankara-Parikujivaru and the gift of two kani of land by certain individuals of the village for offerings to the god and for repairs to the temple.
217	In the same gopura .. ..	....	....	Do.	Do.	Records the gift of 2 kani of land by Jambuka-Nayudu of Tenneri for offerings and worship to the god of the temple which is said to be on the hill called Padmagiri. The renovation is said to have been done by Sankara-Parikui-Mithaji.
218	Do. .. ..	....	....	Do.	Do.	Records the gift of one kani of land by Morti-Pillai, the karanam of Vishnu-Kaḥoli, for the supply of offerings and conduct of worship to the same god.
219	Do. .. ..	....	....	Do.	Do.	Records gift of two kani of land by Nalla Śrīrama-Nayudu, who exercised the kavali (police) right over the village Jiyapuram, for conducting worship of the same god. The document is attested by a number of witnesses.
220	Do. .. ..	....	....	Do.	Do.	Records the gift of one kani of land by Venḍōṭi Venkaṭapati-Nayudu, who held the kavali (police) right over the village Singadupakkam, for conducting worship of the same god.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
221	On a slab built in the revetment of the irrigation tank at Tenneri near the sixth mile-stone on the road from Walajabad.	....	....	....	Tamil ..	States that when the tank at Tenneri had breached owing to heavy rains in the month of Margāṣīṭhī of the year Sarvari and no one was able to effect any closure, Eṭṭar Immadi Kumāra-Tatacharya repaired the tank with the grace of the goddess Lakshmi, renamed it as Tatasamudram and attained great fame.
222	On the same slab .. ..	....	....	....	Do. ..	States that out of the 23 sluices of the Tenneri tank built by him, this particular sluice was the first that was begun, for which Tatacharya laid the foundation stone with his own hand.
223	On the south wall of the central shrine in the Apatsahayēvara temple in the same village.	....	....	....	Do. ..	Records the cognizance of the great assembly of Tiraiyanūr to the sale, probably of half the village mentioned in No. 230 below, to Sambavarāya-Nayakkaṇ Varadan by seven private individuals, who had jointly purchased the other half in that transaction.
224	On the west and south walls of the same shrine.	Chōla	Tribhuvanaachakravartin Choladeva.	45 + 1st year	Do. ..	Records gift of certain lands in Vejimanallur by the village assembly of Tenneri alias Kuṅṅaśōla-chaturvēdi-maṅgalam in Uṛikkāṭṭu-nādu, a subdivision of Uṛuk kaṭṭu-kōṭṭam, a district of Jayagondasōla-maṇḍalam, for the re-institution, for the welfare of the king, of the previous gift for the morning service of the god Tiruvantāṭṭavaram-Udaiyar and for the singing of the Trup-padiyam on that occasion.
225	On the south wall of the same shrine.	....	....	Sāka 1452, Vikrīti, Viśchika, 60., ashṭami, Monday, Uttirattadi.	Do. ..	Records gift of two shares (paṇṇu) of land by purchase by Kalastinathar Venka-Bhatṭan for offerings to the god Apātukattia-Nayṇar at Tirunayanūr in Kuṇra-nādu, a subdivision of Uṛukkaṭṭu-kōṭṭam, for the merit of his father Kalastinathar.
226	On the same wall .. ..	....	....	....	Do. ..	Records an order of Madhurāntaka-Potiappichohōḷan to the village officials of Tiraiyanūr, making a tax-free gift of two veli of wet land in their village for the worship of the god Ekamradeva.
227	Do. .. ..	....	....	....	Do. ..	Irayapparasar Tikkarasa of Tyagasamudrappattai, the agent of Madhurāntaka-Potiappichohōḷan communicated the above order to the village officials and had it engraved on the wall of the Apatsahayēvara temple. The fourth year of a king (perhaps of Rājaraja III) is mentioned.
228	On the west wall of the same shrine.	....	....	Parthiva, first month.	Do. ..	Records gift of land, taxes on looms and house-sites to the servants of the temple including the maids.
229	On the north wall of the mandapa in front of the same shrine.	....	Tribhuvanaachakravartin Gopaladeva.	25th year, Kannī, su., dvitīya, Monday, Hasta.	Do. ..	Records the sale of the two villages Kattaiyakkam and Puderī by the great assembly of Tiraiyanūr to Varandarum-Perumāl alias Gurukula-rāyar of Kannamaṅgalam in Villipakkam alias Rājaraṇallur, a village of Uṛukkaṭṭu-kōṭṭam, with the stipulation that the contributions which these villages had made towards several charities had to be made good by the assembly hereafter.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On the same wall ..	...	Tribhuvana-chakravartin Vijaya-Gaṇḍa-gopāladēva.	14th year, Meṣha, ba., prathama, Wednesday, Svātī.	Tamil ..	Damaged at the end. Registers the sale in equal shares of the village Vēkaipakkam alias Nayakkankuppam by the great assembly of Tiraivanūr in Tyagavalli-vala-naḍu, a subdivision of Uṟukkāṭṭu-kōṭṭam to (i) Varadan, son of Sambavaraya-Nayakkān Parasiāman, a merchant living in Vikramaśolāpēṭṭai at Kāñchipuram, and (ii) seven men of the Vēlāḷa caste for 380 panam each.
231	On the east wall of the same maṇḍapa.	....	....	....	Do. ..	Records an order of Virapandya-Sambavarayaṇ and Hanu-maiyan to the trustees of the Avimuktisvara temple at Tiraivanūr making a gift of 1 vēli of land as devādāna. The year opposite to the 15th year of a king is mentioned.
232	On the same wall ..	Chōḷa	Tribhuvana-chakravartin Kulōttunga-Chōḷadēva, 'who was pleased to take Madura, the crowned head of the Paṇḍya and Karuvur'.	24th year, Sūbha ba, aṣṭami, Wednesday, Rōhi-nī.	Do. ..	Records a tax-free gift 1½ pādagan of land by a brahman of the temple of Kāḷāṭṭi for burning a perpetual lamp in the temple of Tiruvantāṣaram-ūḍaiya-Mahādēva in Tiraivanūr alias Kulōttungaśolā-chaturvēdimāṅgalam in Tyagavalli-valanāḍu, a subdivision of Uṟukkāṭṭu-kōṭṭam, a district of Jāyāṅḍaśolā-maṇḍalam.
233	Do. ..	....	....	....	Do. ..	Contains an order of Madhurantaka-Potiāpichchōḷan to the village officers of Tiraivanūr making a tax free gift from the fourth year, probably of Rājārāja, of three vēli of land to Sambandapperumāl, who closed a breach in the tank bund at Tenneri.
234	Do. ..	....	....	....	Do. ..	Tyagasamadrappattai Rāyapparasar Tikkarasar communi-cates the order contained in No. 233 above to the village officials of Tiraivanūr and has it engraved on the wall of the Apatsahayēsvara temple.
235	On the south wall of the same maṇḍapa.	Saluva	Mahamandalēśvara Narasiṅgayadēva-Maharaya.	Paraṅga, Tai, 26.	Do. ..	States that Lakkuma-Nayakar and several other subordi-nates of the king, gave 60 panam collected as jōṭi to Varakavi Rāmalingayya and that the latter made a gift of of the same amount to the god Apattukatta-Nayinār for the temple expenses.
236	Do.	....	....	....	Do. ..	Incomplete. Seems to refer to some provision made for the worship of Sundara-Nayanar, set up in the temple of Tiruvantāṣvara by Gaṇḍagopālā-Nācheliyar.
237	Do.	Chōḷa	Tribhuvana-chakravartin Kulōttunga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	21st year, Karṭa-taka, śū., pañ- chami, Friday, Uttirām	Do. ..	Registers the sale of land as a devādāna to the temple by certain aluṅganattar (managers) of the village.
238	Do.	....	....	....	Do. ..	Records an order of Sambavaraya to the trustees of the Tiruvantāṣvara temple making a gift of three vēli of land to that temple with effect from the month of Ādi in the year opposite the 11th year, probably of Rājārāja III.
239	On the north wall of the central shrine in the Kandalisvara temple in the same village	Do.	Rajakesari alias Rajadhirajadēva, 'who took the head of Vira-Pandya, the Salai of the Chēra king and Ceylon'.	[3]2nd year and 28th day.	Do. ..	States that on a representation made to the Adhikariān Vinarāyana-Muvendavēḷar who had convened an assembly in the hall called Rājārājan in Uttamaśolā-chaturvēdimāṅgalam, a village in Uṟukkāṭṭu-kōṭṭam, the lands in the village were properly classified and assessed.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On the west wall of the same temple.	Chōla ..	Rajakesarivarma, 'who destroyed the ships at Sāsi.'	11th year and 22 nd day.	Tamil ..	Contains a declaration of the great assembly of the village stating that those who were guilty of pilfering property belonging to brahmins and of other crimes could not be appointed as members in the Variyam committee of the village or to discuss any matters in the assembly.
241	On the south wall of the same temple.	Do. ..	Do. do.	11th year and 16 th day.	Do. ..	States that the great assembly met in the Brahmarshana of the village and made the rule that only the brahmins well versed in the mantras were eligible for appointment as members of the assembly (variyaṁ-śeyvār), and for taking part in the deliberations of the village assembly.
242	On the same wall .. ..	....	....	....	Do. ..	Records gift of 6 sheep by Viśṇu-brāhṁavittai of Kuravachcheri for 10 mā (half) of a perpetual lamp to be burnt in the temple of Uttamaśolaiśvaratt-Alvār of Uttamaśolachcheri.
243	On the north and west walls of the Perumal temple in the same village.	....	....	....	Do. ..	Records an order of Madhurantaka-Pottappicheolaṅ to the village officer and accountant of Danavamurari-chaṭurvedināḡalam, a hamlet of Tiraiyaṇur making a gift of one kaṇi of land in the melkūru Rajanarayana-vilagam, to the god Vijaya-Narayana-Perumal set up by the king (svāmiṅai) in the village.
244	In the same place	Vijayanagara	Mahamāṇḍaśeṣvara-Narasimharāja-Mahārāja.	Śaka 1405 (wrong), Jaya, Arpaśi, 5, Friday, [Rohini].	Do. ..	States that Anuma-Nayakar, a chief (nayaka) of Tiraiyaṇur alias Kulōttuṅgaśōla-chaṭurvedināḡalam in Kunjra-nādu, a subdivision of Urukkaṭṭu-kōttam, made a gift on the Uṭṭhana-dvādasi day of all the lands belonging to the Perumal temple in that śirmai to Anumai, son of Narasiṅgaṇ-perumal of the Bhargava-gotra, after they had both completed the consecration of the god Tiru-veṅḡalanātha in that village.
245	Do. .. ..	....	....	Śaka 1452, Vikṛitti, Viśeṣika, śu., aṣṭami, Monday, Uṭṭirattadi.	Do. ..	Records gift of land by purchase in Nayivēṭṭi-kulattūr, by Kālasināthar Vengappan of Tirunayanur for the midnight service of the god Veṅḡḡaḍam-udaiya-Tiruvembertu-mān, for the merit of his father.
246	On the west wall of the central shrine in the Satisvara temple at Sirrarur.	Chōla ..	Tribhuvanachakravartin Chōlādēva.	36th year	Do. ..	Records gift of land by Poṇṇiṅgai of Uḷḷavūr-pariḡraham for offerings to the image of Durgaiyar, set up by her in the temple of Tirukkeṁpisivaram-udaiya-Mahādēva at Sīrriyāṇur in Damaṇūr-nādu, a subdivision of Uruk-kaṭṭu-kōttam.
247	On the east and north walls of the central shrine in the Vāṇḍiśvara temple at Vayalaik-kavur.	....	....	Vijaya, Tai, 5 ..	Do. ..	Stone missing in the middle. Records certain gifts of land by several individuals for the conduct of worship and services and festivals in the temple at Vayalaikkavūr as at Magaral and the grant of privileges to the temple servants.
248	On the north wall of the same shrine.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	115 th year ..	Do. ..	Records gift of 10 paṇam by Śeṇaṇṇai of Cheyyār for burning a twilight lamp in the temple of Varuadhisvaram-udaiya-Nayanaṇar at Vayalaikkavūr.
249	On the west wall of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarājādēva ..	27 th ..	Do. ..	Records gift of one Gaṇḍagōpalaṇi-pudumadai by a private individual for a twilight lamp.

C.—Stone inscriptions copied in 1922.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall	Chola ..	Rajarājadeva	22nd year ..	Tamil ..	Records gift of 1 maḍai by Arumbakkilāṅ Kottāḍundevaṅṅ for a twilight lamp.
251	Do. .. ..	....	Gaṇḍagōpala	2[9]th ..	Do. ..	Records gift of 1 maḍai by a resident of the village for a twilight lamp.
252	Do.	Chola ..	Tribhuvanachakravartin Rajarājadeva ..	27th ..	Do. ..	Records gift of 3 Gaṇḍagōpalaṅ-pudunāḍai by a private individual for three twilight lamps.
253	On the south wall of the same shrine.	Do. ..	Do. ..	27th .. Kanṇi ..	Do. ..	Records gift of one Gaṇḍagōpalaṅ-pudumāḍai by Adittadeva Śrīrānadevaṅṅ alias Villavarayaṅ of Gōmal in Nēgmali, a subdivision of Jayangōḍaśōla-valanāḍu for a twilight lamp.
254	On the same wall	Po. ..	Do. ..	27th ..	Do. ..	Records gift of one maḍai for a twilight lamp by Varanāsi-Ūḍaiyaṅ Kalappalaṅ who constructed the stone temple and maṇḍapa and consecrated the god at Vaya-laikkavūr in Kaliyūr-kōṭṭam.
255	Do.	Pallava ..	Sakalabhuvaṇachakravartin Kōpperuṅṅiṅ-gadeva.	16th ..	Do. ..	Records gift of one maḍai by a resident of Iṇaiyūr for a twilight lamp.
256	On a slab built into the flooring of the maṇḍapa in front of the same shrine.	Gaṅga-Pallava.	Viyaya-Dantivikramavarman	2nd ..	Do. ..	Records gift of paddy by five private individuals for offerings and lamp to the Bhāṭara of Vayalaikkavū.
257	On the east wall of the same maṇḍapa.	Vijayanagara ..	Mahamaṇḍalēśvara Sadasivadeva-Maharaya.	Akshaya, Ādi, 2 ..	Do. ..	Records gift of the village Maṇaiyaṅ-taṅgal in Vayalaikkavūr-sīrmai by Vayarava-Nayanaṅ, the headman of Vēla-sarukali, for worship to the god Vasiakaram-ndaiya-Tambiraṅar of Vayalaikkavūr on Tiruvādra day for the merit of Nellama Bommi-Nayaka of Vēlūr.
258	On a slab set up in front of the Viṇayaka shrine in the Saṁmidhi street at Sittananjeri.	....	....	Yuva, Aṇṇasi 2 ..	Po. ..	Records gift by Tūpakil Kṛishṇappa-Nayaka of the village Kurumbaticheri in Sakaṇṇipakkam-sīrmai and certain other lands in Pīṇaiyūr for the expenses connected with the daily sacred bath of the god Siyalisvara and Sivakami-Ammaḍai.
259	On another slab set up in a field in the same village.	....	....	Śrabhaṇu, Chitṭrai, dvadasi, Sunday.	Do. ..	Records gift of land for the maintenance of the man employed on a coconut tope belonging to the temple.
260	On a slab set up in a street in the same village.	....	....	Śrīrṁukha, Āṇi 14.	Do. ..	Records gift of land by Chidambara Maṇavarayaṅ for the expenses of the sacred bath of the god.
261	On the door jamb of the entrance of the Pīḍari temple at Neyyadipakkam .	Chola ..	Tribhuvanachakravartin Kulottuṅga-Chōladeva.	13th year ..	Do. ..	Records gift of 1½ kaṣu by a private individual for a lamp to be burnt in the Pīḍari temple at Neyyadipakkam in Tēroḍu-Paluvūr-nāḍu, a subdivision of Kaliyūr-kōṭṭam, a district of Jayangōḍaśōla-maṇḍalam.
262	On the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rajarājadeva ..	27th ..	Do. ..	States that Jayamaṇḍal of Nayyadipakkam constructed the temple of stone and Kōṭṭattal Perumal Iḡaiyamaṇḍal gave a bell and an incense (dhupa) burner for the worship of the goddess.
263	On a slab set up in front of the Subrahmaṇya temple on the roadside at Rajampettai .	Vijayanagara ..	Veṅkaṭapatiḍeḍa-Maharaya of Āṇaigondi	Śrīrṁukha, Tai 15.	Do. ..	Registers that Poṣarāsar Raṅgapatirajavayaṅ, the agent of the king, directed Timmurasavayaṅ to open a market and tolls and gave a lease for 3 years.
264	On the lintel of the door-way in the Brahmaṇurīśvara temple at Panayur.	....	....	....	Do. ..	States that Sanaṇṇiraṅ alias Kondalarayaṅ of Vīpparaṇ in Pīṇaiyūr constructed the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	Below the image of Vishnu carved in the first cave-temple at Bhairavakona in Bhairavakonda , Udayagiri taluk, Nellore district.	..	....	....	Archaic Telugu.	Records the expression 'Śrīchōloṅgaripiti'. This probably means 'the work or style of Śrīchōloṅga'. Might Chōloṅga be another form of Chōloṅga?
266	On the top of a niche containing a linga to the proper right of the same temple.	..	....	....	Do.	Records the name 'Śrī Damōtharāsavarambu.'
267	On the top of another niche containing a linga in the same place.	..	....	....	Do.	Damaged. Seems to record the death in fight of a certain Allāya.
268	In front of the three niches below the second cave-temple in the same place.	..	....	....	Do.	Mentions the name of the shrine as 'Śrī Brahmāsvaram'. Seems to give the name of the architect of the temple as 'Chāmīyan.'
269	In the same place .. ..	..	....	....	Do.	Damaged. Mentions Bina.
270	At the top of the entrance into the third cave-temple in the same place.	..	....	....	Do.	Records the name of the shrine 'Mārisvarambu.'
271	On the beam of the verandah of the fifth cave-temple in the same place.	..	....	....	Do.	Records the names 'Śrī Tibbhuvānādityan' and 'Śrī Maṇu[r]va[r] Trīṇētra-voijja Maṇṇu.'
272	On the proper right pillar in the same verandah.	..	....	....	Do.	States that Voluguptham Āchārṇa carved the work.
273	On the capital of the same pillar ..	..	....	....	Do.	Records the name 'Śrī-Naranarendrundu', i.e., king Nara.
274	On the proper left pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī-Kṛpā.'
275	On the same pillar .. ..	..	....	....	Do.	Records the name 'Dakṛami.'
276	On the rock to the proper left of the sixth cave-temple in the same place.	..	....	....	Do.	Damaged. Gives certain names like Sithāsaiyya, Biramiyya, etc.
277	On the beam of the verandah of the seventh cave-temple in the same place.	..	....	....	Do.	Damaged. Records the name Tollakōṭi.
278	In the same place .. ..	..	....	....	Do.	Records the name 'Śrīsailamuni'.
279	On the proper left pillar in the same verandah.	..	....	....	Do.	Refers to the work as the carving of [Ka]ṇvadi Āchārṇa.
280	On the proper right pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī Anātaśchadi'.
281	On the top of a niche containing a linga in front of the Bhairava temple in the same place.	..	....	....	Do.	Refers to the spot as the foundation of Lokama, the daughter of Japōṇeri (or Japōṇeru) and the grand-daughter of Gōyindapōṇeri (oropōṇu).

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
282	On a slab set up in a forest near Dodra , Nowrangpur taluk, Jey-pore State, Vizagapatam Agency.	..	....	....	Nagari	Mutilated and damaged. Describes the heroism and good qualities of a certain Gopaladeva who defeated the chiefs of Gokarna, Karnata, etc., and attained to the position of a <i>raja</i> . Registers the gift of the two villages Pippalaundi and Konvu as <i>gurudakshina</i> by Maṇḍalapati to Panditacharya Rāṇaka Śrī Vāṇadeva. The grant was renewed later by the princesses Sugala-devī, the daughter of Subadeva and Pūṇpadevī, the daughter of Rāṇaka Śrī Maṇatunga, the lord of Maṇḍabhoga, and by their sons. Among the witnesses figures the queen Vīrabamahadevī.
283	On a slab set up on the Poḍagaḍa hill near Bhandariguda in the same taluk.	..	Son of King Bhavaḍatta	12th year (in words), Madhava (i.e., Vaisakha), [seventh] day.	Sanskrit Aṇḍhara Telugu.	Damaged. Begins with a praise of God Hari. The king Bhavadatta is said to have belonged to the race of Nala. Registers the installation of god Hari at the foot of Foda and the foundation of a <i>satra</i> (feeding house) for Brahmins and Yatis (ascetics) and the provision made in the shape of <i>bhūti-dakshina</i> . Records the names of Rāṇaka Kīrtimadeva and his brother Rāṇaka Śrīdeva.
284	On the lintel of the entrance into the Kapiḷśvarasvāmin temple at Palasgaom in the same taluk.	..	....	....	Nagari	Damaged and mutilated. Refers to the 4th year of the reign of Mahamandalesvara Rāṇaka Śrī Kāḷṇṇi-deva and the village Pāṇasagrama. Mentions the temple of Siddhēśvara.
285	To the proper right of the second entrance into the Nīlakanthēśvarasvāmin temple at Kondakamberu , Malkanagiri taluk, same agency.	..	....	....	Sanskrit and Telugu.	Damaged. Registers gifts of offering vessels and a pleasure garden for the god Nīlakanthēśvara at Kamhūrī made by Śrīyambika, the wife of king Paṇḍava-Singa of the Bhāradvāja-gotra.
287	To the proper left of the same entrance.	..	....	* * * * trayo-dasi (?) and Phal-guṇa, su., prathamā, Monday, Pramōda, Kakada (Karkataka) 22nd day, pañchami.	Telugu	Much damaged. Mentions a certain Gautama-Paṇḍita and the god Nīlakantha.
288	On three pillars of the Lakshmesvara temple at Guaratipeta , Chipurupalli taluk, Vizagapatam district.	..	Vīra Śrī Prātāpa Viśvambharadeva Mahārāja.		Oriya	Mr. T. C. Rath states that the inscription records the terms of the treaty entered into between Ibrahim Kutt Shah and Prātapa Viśvambhara Dev Mahārāja at the Chicacole Fort and settles the payments to be made for the two villages Nandigam and Nerama of Banthalo-koṭa-mutha after deducting the customary allowances to the village officers. Provision is also made for the offerings to be made at the temple of Lakshēśvara.
289	On a pillar of the ruined Muktiśvara temple outside the village of Suravaram , Gannavaram taluk, Kistna district.	..	....	Śaka 1189, Kārtika, Jivavāri, (Thursday).	Sanskrit Telugu Telugu.	States that Boyu Mallaya, son of Gonturi Navaprabhu granted a <i>hupa</i> and some land to the god Chodēśvara of Gonturu. Mentions that Mallaya the grandfather of Boya-Mallaya, got the governorship Sasana of the place Velichedla from Rayēndra-Chōḍa.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
290	On the same pillar .. ..	..	....	....	Telugu	States that Marebōya, son of Gonturi Sirebōya granted a perpetual lamp that his elder brother Dēvana-bōya and his younger brother Mandaya might attain the Sivaloka.
291	On another pillar in the same place.	..	....	....Maha-Kartika	Do.	States that the people of Saravaram (sthānamvaru) pleased with Paparaju Somanna for performing services to the god Muktilinga of Saravaram, granted him the right to conduct them permanently.
292	On a stone built over the Garbhagriha in the same place.	..	....	Śaka 1181, Kartika]..... Saturday.	Do.	Damaged. States that..... dēvana-bōyundū granted a perpetual lamp to the god.....devara.
293	Another stone in the same place ..	..	....	Śaka 1483, Durmati, Bhadrapada śu., 11.	Do.	States that Jala Lingaravu who was a disciple of Marikanṭhi Singaracharya granted to the gods Subhanadri Nrisimha and Vallabharaya, a tank, a garden and a Bhogamandapa.
294	Do. ..	..	....	Kartika, lunar eclipse.	Sanskrit in Telugu and Telugu.	Records the gift of a lamp by Nalla Bhima, son of.... yaditya to the temple of Nāgadevēśvara. The 25 cows that were given for the ghee required for the lamp were kept in the custody of a shepherd named Lakshmana.

D.—List of photographs taken during 1921-1922.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
687 to 690	Full-plate.	Copper-plates Nos. 1, 2, 11 and 12 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1919-20.	..	..
691 to 693	Do.	Copper-plates Nos. 1, 2 and 16 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1920-21.	..	..
694	Do.	Seals of copper-plates Nos. 1 of 1919-20 and 16 of 1920-21 noted above.	..	..
695	Do.	Front view of the entrance into the fort called Dantavakrapukōṭa.	Managavalasa.	Ganjam.
696	Do.	Another view of the same fort	Do.	Do.
697	Do.	Do. (from inside).	Do.	Do.
698	Do.	A stone pedestal within the same fort ..	Do.	Do.
699	Do.	A group of five stone sculptures in relief, do.	Do.	Do.
700	Do.	Mutilated stone image of Durgā called Kōṭa-Durgā alias Sāmālamma, do.	Do.	Do.
701	Do.	Sculpture in relief, of Mahishāsura-mardini, do.	Do.	Do.
702 and 703	Do.	View of dolmens on a group of hills on the road from Chicacole Road to the Dantavakrapukōṭa fort	Do.	Do.
704	Do.	Cavern with a Jaina image, on the Saṅga-mēśvara hill.	Sailāda ..	Do.
705	Do.	The Jaina image in the same cavern ..	Do. ..	Do.
706	Do.	Another Jaina image placed outside the same cavern.	Do. ..	Do.
707	Do.	View of the stone monument with the copper-plate inscription, at Stonehousepet.	Nellore ..	Nellore.
708	Do.	Sculpture in relief, of a Jaina image near the Venkatagiri Rāja's College.	Do. ..	Do.
709	Do.	Sculpture of another Jaina image in the Lakṣmīnarasimhasvāmin temple.	Do. ..	Do.
710	Do.	Sculpture in relief, of a horse and rider near the Gausā-satram market.	Do. ..	Do.
711	Do.	Sculpture in relief, of an elephant and rider with an archaic inscription, in the same place.	Do. ..	Do.
712	Half-plate.	Sculpture in relief, of a yāli in the Viṣṇu temple at Raṅganāyakuḷapet.	Do. ..	Do.
713	Do.	Sculpture in relief, of a hero and his consort in the same temple.	Do. ..	Do.
714	Full-plate.	View of the gōpura of the same temple ..	Do. ..	Do.
715	Do.	View of the central shrine of the Śiva temple at Puḷḷamaṅgai.	Paśupatikōyil	Tanjore.
716	Do.	View of the base of the same shrine ..	Do.	Do.
717	Do.	Sculpture in relief, of Gaṇapati on the south wall of the same shrine.	Do.	Do.
718	Do.	Sculpture in relief, of Liṅgōdbhava, on the west wall of the same shrine.	Do.	Do.
719	Do.	Sculpture in relief, of Brahmā, on the north wall of the same shrine.	Do.	Do.
720	Do.	Sculpture in relief, of Durgā, on the same wall.	Do.	Do.
721	Do.	General view of the Kālahastīśvara temple and the Svarṇamukhī river.	Kālahasti ..	North Arcot.
722	Do.	A metallic image of Pichchāṇḍār, in the same temple.	Do. ..	Do.
723	Do.	A metallic image of Kaṇṇappa-Nāyaṇār, in the same temple.	Do. ..	Do.

D.—List of photographs taken during 1921-1922—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
724	Full-plate	Three other metallic images, in the same temple.	Kālahasti ..	North Arcot.
725	Do.	Metallic images of a man and a woman with a lamp beside them.	Do. ..	Do.
726	Do.	Sculpture in relief, of Kaṇṇappa-Nāyaṇār in the same temple.	Do. ..	Do.
727	Do.	Sculptures on the rock, in the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
729				
730	Quarter-plate.	Sculpture of a Rishi in the same temple.	Do. ..	Do.
731	Do.	Sculpture of another Rishi, in the ruined mandapa opposite to the entrance of the Kālahastīśvara temple.	Do. ..	Do.
732	Do.	A metallic gun (2' 9" long) found in the same place.	Do. ..	Do.
733	Full-plate	A stone image of Brahma-Liṅga in a small shrine on the hill, by the side of the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
734	Quarter-plate.	An inscribed seal with ring sent by Mr. Tarini Charan Rath to the Government Epigraphist for India.	..	..
735				
736	Full-plate	The golden vimāna in the Viṣṇu temple.	Śrīperumbū-dūr.	Chingleput.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22, calculated with the help of the *Indian Ephemeris* of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Dec. 30; '94; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., $56\frac{1}{2}$ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "Indian Ephemeris" A.D. 1800 to 2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.*. Thus :

"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= $17\frac{1}{2}$ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS.		
<i>Rājakēsarivarman</i> alias <i>Rājarājadēva</i> (I).		
1921	553	12th year, Makara, Monday, Pushya. The incomplete details correspond to A.D. 996, December 28, Monday on which day nak. Pushya ended at '69 of the day.
"	557	12th year, Rishabha, Monday, Lunar eclipse. There was a lunar eclipse on A.D. 997, May 24, Monday which was the first day of the month of Mithuna not a day in Rishabha.
<i>Rājakēsarivarman</i> alias <i>Kulōttuṅga-Chōḷadēva</i> (I).		
1922	129	41st year, Paṅguni, 21, śu. chaturthī, Wednesday, Kārttigai = A.D. 1111, March 15; '57; '63. The date is Paṅguni 22.
<i>Tribhuvanachakravartin Vikrama-Chōḷadēva</i> .		
"	349	15th year, Mina, śu. prathamā, Rēvatī = A.D. 1133, (Thursday) March 9; '68; '84; but for want of the week-day the date cannot be verified completely.
<i>Rājakēsarivarman</i> alias <i>Tribhuvanachakravartin Rājādhirājadēva</i> (II).		
1921	311	7th year, Kaṇṇi, 25, Thursday, Svāti. Details not enough for verification. Kanyā 25 was a Thursday in A.D. 1172, September 21, on which day nak. Svāti ended at '77 of the day; but the regnal year was 10th not 7th.
"	340	10th year, Simha, śu. prathamā, Monday, Pūram = A.D. 1172, August 21; f.d.t. '26; '50.
"	343	8th year, Māsi, 20, Monday, Pūram. Māsi 26 was a Monday and a day of Pūram (= Pūrva-Phalguni) in A.D. 1174, February 18, but the regnal year was 12th not 8th.
"	389	[16]th year, Vṛiśchika, 20, Thursday, Śravaṇa = A.D. 1178, November 16, '76.
"	587	14th year, Vṛiśchika, śu. trayōdaśī, Tuesday, Aśvati = A.D. 1176, November 16; '56. The <i>nakshatra</i> was Bharanī, Aśvati having ended at '60 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Kulōttuṅga-Chōḷadēva (III).</i>		
1921	353	29th year, Tulā, śu. chaturthī, Saturday, Kēṭṭai = A.D. 1206, October 7; .45; .64.
"	391	8th year, Tulā, ba. shashthī, Tuesday. The nakshatra is not mentioned but the details given, combine on A.D. 1185, October 15, Tuesday; f.d.t. .32; nakshatra being either Punarpūsam or Pūsam.
"	425	10th year, Tulā, ba. shashthī, Saturday, Punarpūsam = A.D. 1187, October 24; f.d.t. .07; .66.
"	442	26th year, Vaigāsi, 10, Monday = Monday May 3, A.D. 1204.
"	563	12 + 1st year, Kaṭṭaka, ba. chaturdaśī, Monday, Mrigaśirsha = A.D. 1190, July 2; f.d.t. .33; but the nakshatra was Ārdra, Mrigaśirsha having ended at .88 on the previous day.
1922	72	.., Mithuna, śu. tritīyā, Śravaṇa, Sunday. Śu. 3 and nakshatra Śravaṇa cannot combine in Mithuna while ba. 3 and Śravaṇa concurred in two years within the king's reign; viz., A.D. 1134, Sunday, June 10; f.d.t. .62; f.d.n. .74 and A.D. 1148, Sunday, June 6; .92; f.d.n. .30.
"	232	24th year, Simha, ba. aṣṭamī, Wednesday, Rōhinī = A.D. 1201, August 22; f.d.t. .07; .51.
<i>Tribhuvanachakravartin Rājārāja (III).</i>		
1921	265	6th year, Mīna, 5, Sunday, Paṅguṇi, Uttirām, = A.D. 1222, February 27; (paurṇimā) .39; .78.
"	266	19th year, Mīna, śu. chaturdaśī, Sunday, Rōhinī. Irregular. Śu. 14 and Rēvati cannot combine in Mīna. On A.D. 1235, March 4, (Sunday), śu. 14 commenced at .45 and nakshatra Pūram (not Rōhinī) commenced at .30.
"	304	21st year, Simha, śu., Monday, Hasta = A.D. 1237, August 24; (śu. 12) .28; .54.
"	434	19th year, Tulā, śu. aṣṭamī, Sunday, Avittam, = A.D. 1235, October 21; .14; .70.
"	478	17th year, Simha, ba. dvādaśī, Monday, Mrigaśirsha. Irregular. Ba. 12 and Mrigaśirsha cannot combine in Simha. Dvādaśī is perhaps a mistake for daśamī and in that case the details tally for A.D. 1233, 2nd August, Monday; f.d.t. .31; f.d.n. .48. Since the reign began, according to Kielhorn between 27th June and 10th July, A.D. 1216, this would be beginning of the 18th regnal year.
"	536	15 + 1st year, Kumbha, ba. aṣṭamī, Sunday, Mūla = A.D. 1232, February 15; .41; f.d.n. .57.
"	543	2nd year, Mithuna, ba. daśamī, Sunday, Aśvati, = A.D. 1219, June 9; .18; .24.
1922	74	14th year, Kaṭṭaka, ba. shashthī, Monday, Uttirattādi. Most of the details are satisfied in A.D. 1230, July 3; .42; .32; but the week-day of this date was Wednesday not Monday.
"	75	25 + 1st year, Tulā, śu. saptaṁī, Sunday, Punarpūsam. Probably A.D. 1241, September; .05; .68. The tithi was ba. 7 and not śu. 7.
"	76	15 + 1st year, Mēsha, ba. aṣṭamī, Wednesday, Śravaṇa, = A.D. 1232, April 14; .58; .36.
"	136	11th year, Vaigāsi, ba. dvitīyā, Monday, Mūla. Probably A.D. 1228, April 24. The tithi was ba. 3 and not ba. 2, and nakshatra Mūla was current till .93 of the day.
PALLAVAS.		
<i>Kōpperuṅṅadēva.</i>		
1921	316	19th year, Dhanu, śu. pañcamī, Monday, Avittam = A.D. 1261, November 28; .54; .87.
"	317	13th year, Makara, śu. pañcamī, Monday, Śravaṇa. Irregular. Śu. 5 was a Monday on January 3, A.D. 1256, but the nakshatra was Pūrvā-Bhādrapada and not Śravaṇa.
"	320	17th year, Makara, śu. ekādaśī, Friday, Kārtigai = A.D. 1259, December 26; f.d.t. .11; .89.
"	323	5th year, Makara, śu. prathamā, Sunday, Uttirādam = A.D. 1247, December 29; .81; .36.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PALLAVAS—cont.</i>		
<i>Köpperuñjīngadēva—cont.</i>		
1921	431	27th year, Mēsha, śu. chaturthī, Wednesday, Hasta = A.D. 1268, March 28; chaturdaśī (not chaturthī, f.d.t., '19; f.d.n., '27.
"	447	15th year, Mīṇa, ba. ēkādaśī, Wednesday, Avittam. Probably A.D. 1257, Wednesday, March 14. On this day the tithi was ba. 12, ba. 11 having ended at '50 the previous day, and nakshatra Avittam ended at '02.
"	449	4th year, Makara, śu. trayōdaśī, Saturday, Ārdra = A.D. 1247, January 19; f.d.t., '76; '87.
"	455	16th year, Mēsha, śu. tṛitīyā, Monday, Rōhinī = A.D. 1258, April 8; '45; '72.
"	459	10th year, Tulā, . . . chaturthī, Friday, Chittirai = A.D. 1252, October 4; ba. 14 was '11; nak. Chittirai commenced at '04 of day and was f.d.n., '04.
"	465	16th year, Mīṇa, śu. pañchamī, Monday, Kārttigai = A.D. 1258, March 11, '90; '41.
"	466	26th year. Kanṇi, Chandra-paksha, paurṇimā, Rōhinī. Irregular and cannot be verified for want of week day.
"	488	3rd year, Tulā, śu. navamī, Wednesday, Hasta. Irregular. Śu. 9 and Hasta cannot combine in Tulā.
"	545	7th year, śu. dvādaśī, Tuesday, Uttirattādi. Probably A.D. 1249, October 19, f.d.t. '05; f.d.n. '09. The month not stated in the inscription was presumably Tulā.
1922	38	16th year, . . . śu. prathamā, Wednesday, Pushya. Probably A.D. 1258 July 3; '64; '57. The month was presumably Karkāṭaka, though it is not stated in the inscription.
<i>PANDYAS.</i>		
<i>Mājavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.</i>		
1921	281	10th year, Kanṇi, śu. 2, Friday, Uttiram. Probably A.D. 1343, Friday, 22 August, '91; '32; but it was Simha 24, not a day in Kanyā.
"	494	18 + 1st year, Vṛiśchika ba. 2, Monday, Rōhinī. Perhaps A.D. 1353, Monday, 11 November, when Rōhinī began at '57 and ba. 1 not ba. 2 at '85.
"	495	18 + 1st year, Dhanus, śu. 10, Wednesday, Rēvatī. In A.D. 1353, on Thursday, (not Wednesday), 5 December, śu. 10 joined with Rēvatī f.d.t. 74; f.d.n. '06.
1922	6	15th year, Vṛiśchika, śu. 5, Monday, Uttirattādi. Irregular. Śu. 5, cannot combine with Uttirattādi in Vṛiśchika. Nakshatra is probably Uttirādam. A.D. 1348, Monday, 27 October would answer in this case, for on that day śu. 5 ended at '65 and 'Uttirādam' began at '49; it ended next day at '46. The day, however, was the 29th of Tulā, not a day in Vṛiśchika month.
<i>Jaṭavarman Sundara-Pāṇḍya.</i>		
1921	303	9th year, Mīna, śu. 3, Wednesday, Rēvatī = A.D. 1259, February 26; f.d.t. '04; f.d.n. '26.
"	305	15th year, Simha, ba. 7, Saturday, Rōhinī = A.D. 1291, August 18; '05; '80.
"	404	18th year, Kumbha, ba. 7, Saturday, Mrigaśīrsha. Irregular; ba. 7, cannot combine with Mrigaśīrsha in Kumbha, but only in Kanyā.
"	405	17th year, Mīna, śu. 14, Sunday, Hasta. = A.D. 1293, March 22; '79; f.d.n. '37. Nakshatra commenced at '42 of day.
1922	80	16th year, Simha, ba. 11, Monday, Punarvasu = A.D. 1291, August 20; f.d.t. '66; f.d.n. '61. Tithi and Nak. commenced at '75 and '66 respectively. In A.D. 1318, on Monday, August 21, ba. 10 (not ba. 11) commenced at '18 and nak. Punarvasu at '90 of day. The tithi ba. 10, as well as ba. 11 ended on Tuesday, the former at '08, and the latter at '98: Punarvasu ended on Tuesday at '83.
N.B.—This is one of the cases in which, as remarked in paragraph 11 of p. 86 of the <i>Ephemeris</i> , Volume I, Part II, section (ii), the regnal year shows that the king intended was Jaṭavarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303, not the one who came there to in A.D. 1277.		

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYAS—cont.</i>		
<i>Jaṭavarman Vīra-Pāṇḍya.</i>		
1921	406	6th year, Mīna, śu. 4, Saturday, Rōhiṇī = A.D. 1259, March 29, '77; '89.
"	430	5th year, Vṛiśchika, śu., 7, Wednesday, Avittam = A.D. 1301, November 12; '83; '96.
<i>Māṇavarman Śrīvallabha.</i>		
"	414	33rd year, Kaṇṇi, śu. 1, Friday, Hasta = A.D. 1340, September 22; f.d.t. '32; '30. (vide this Report 1921-22, page 9.)
<i>Māṇavarman Kulaśēkhara.</i>		
"	539	37th year Mēsha, śu. 4, Wednesday, Ārdra = A.D. 1305, April 28, '90; '83.
<i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
"	561	8 + 1st year, Mithuna, ba. Monday, Mūla = A.D. 1224, June 3. The tithi was ba. 1, which commenced at '09 of day; '51.
<i>Jaṭavarman Parākrama-Pāṇḍya.</i>		
"	564	10th year, Dhanus, śu. 2, Monday, Uttiram. Irregular. Śu. 2 and Uttiram cannot combine in Dhanus. Nakshatra may be a mistake for Uttirādam. The result would then be A.D. 1324, December 17; f.d.t. '89; f.d.n. '43. The tithi commenced at '97 of day.
<i>VIJAYANAGARA I.</i>		
<i>Kampana-Uḍaiyar, son of Bukkana-Uḍaiyar.</i>		
1921	351	Śaka 1284, Śubhakarit, Dhanus, śu. tṛitīyā, Monday, Śravaṇa = A.D. 1362, December 19; '28; '88
"	373	Śaka 1292, Sādhāraṇa, Tulā, ba. daśamī, Monday, Makhā = A.D. 1370, October 14; f.d.t. '04; '85.
"	375	Sādhāraṇa, Tai, 5, trayōdaśī, Tuesday, Ārdra. The Śaka year is presumably 1292 and the details correspond to A.D. 1370, December 31; '21; '90.
1922	45	Śaka 1294, Paridhāvi, Vṛiśchika, śu. prathamā, Friday, Mūla = A.D. 1372, November 26; '97; f.d.n. '08.
<i>Virūpāksharāya I.</i>		
1921	474 and 475	Śaka 1318, Āshāḍha, ba. 10, Friday, Bharanī = A.D. 1396, June 30; f.d.t. '02; '60.
"	510	Śaka 1311, Śukla, Āsvīja, ba. saptamī, Monday = A.D. 1389, October 12; f.d.t. '04.
<i>Vīra-Bhūpatirāya.</i>		
"	335	Śaka 1337, Manmatha, Makara, śu. daśamī, Friday, Rōhiṇī = A.D. 1416, January 10; '21; '86.
<i>Dēvarāya-Mahārāya.</i>		
"	270	Śaka 1349, Plavaṅga, Dhanus, śu. daśamī, Monday, Kārttigai. Probably A.D. 1429, December 29—a Monday which however was the 2nd day of Makara. Nak. Kārttigai ended at '40 of the day, but the tithi dasamī had ended at '64 on the previous day, Sunday.
1922	32,	Śaka 1367, Krōdhana, Paṅguṇi, 22.—Kshaya, Chaitra, ba. pañchamī, Friday, Mūla = A.D. 1446, March 18; f.d.n. '38. The tithi was ba. 6, ba. 5, having ended at '81 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—<i>cont.</i>		
<i>Vijayarāya-Mahārāya.</i>		
1921	476	Śaka 13[6]8, Kshaya, Tulā, śu. daśamī, Friday, Avittam = A.D. 1446, September 30; ·05; ·55.
<i>Virūpāksharāya II.</i>		
"	461	Śaka 13[9]3, . . . kri, Kumbha, śu. prathamā, Monday, Uttiram = A.D. 1470, August 27, Monday; ·41; ·52, but the month was Simha and not Kumbha. The cyclic year was Vikṛiti = Śaka 1392.
SALUVA.		
<i>Narasīṅgarāya-Mahārāya.</i>		
"	308	Śaka 1411, Kilaka, Karkāṭaka, ba. chaturthī, Sunday, Uttirattādi = A.D. 1488, July 27; (śu. 4), ·82; ·93. Sunday and Uttirattādi combined on śu. 4, and not on ba. 4.
"	408	Śaka 1400, Vilambi, Mina, śu. purnimā, Friday, Chittirai = A.D. 1478, April 17; The month Mina is a mistake for Mēsha, and on this day purnimā was current till ·18, but the nak. Chitrā had ended at ·15 on the previous day.
"	470	Śaka 1555, (wrong) Vibhava, Tai 15, śu. . . Irregular.
1922	244	Śaka 1405, (wrong) Jaya, Arpaśi, 5, Friday, Rōhinī. Irregular.
<i>Immaḍi Narasā-Nāyaka.</i>		
1921	330	Śaka 1427, Krōdhana, Kumbha, śu. dvādaśī, Thursday, Punarpūsam = A.D. 1506, February 5; ·40; ·33.
VIJAYANAGARA II.		
<i>Kṛishṇadēva-Mahārāya.</i>		
1921	307	Bhāva, Kārttigai 30, śu. dvādaśī, Tuesday, Aśvati, Amritayōgam. The Śaka year is evidently 1436 and the details correspond to A.D. 1514, November 28; f.d.t. ·19; ·34. The tithi commenced at ·17 of the day.
"	469	[Śaka 1555, (wrong perhaps for Śaka 1443), Vṛisha, ekādaśī, Rōhinī, Friday.] The tithi ekādaśī and nak. Rōhinī combined only in the śukla-paksha of Makara, a Friday (not a Wednesday) = A.D. 1522, January 8.
1922	13	Śaka 1435, (expired) Śrimukha, Makara, śu. pañchamī, Thursday, Punarpūsam. Irregular. In A.D. 1513, śu. 5 and Punarpūsam combined only on Sunday and Monday the 12th and 13th days of Vṛishabha and did not combine in Makara.
"	14	Śaka 143[1], Śukla, Makara, śu. saptamī, Monday, Anusha. Irregular. Śu. 7, and Anusha combined on a Wednesday in Śirgha = A.D. 1509, August 22; ·54; ·62.
"	113	Śaka 1439, Īśvara, Vṛiśchika, ba. shashthī, Wednesday, Pushya = A.D. 1517, November 4; ·94; ·86.
"	160	Śaka 1449, Sarvajit, Vṛiśchika, śu. pañchamī, Wednesday, Śravaṇa = A.D. 1527, November 27; f.d.t. ·31; ·93.
"	176	Śaka 1436, Bhāva, Karkāṭaka, śu. trayōdaśī, Tuesday, Mūlā, = A.D. 1514, July 4; ·78; nak. Mūlā was current throughout the day.
"	180	Śaka 1434, Aṅgīrasa, Phālguna, śu. pañchamī = A.D. 1513, Thursday, February 10. The details are not enough for verification.
"	182	Śaka 1443, Vṛisha, Makara, ba. chaturthī, Wednesday, Uttiram = A.D. 1522, January 15; f.d.t. ·09; ·28.
"	184	Śaka 1443, Vṛisha, Makara, ba. shashthī, Friday, Hasta = A.D. 1522, January 17; f.d.t. ·11; ·32.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Achyutadēva-Mahārāya.</i>		
1921	236	Śaka 1459, Viḷambi, Tulā, ba. daśamī, Sunday : Ba. 10 was a Sunday in Tulā in Hēmalamba, (i.e.) A.D. 1537, October 28; '54; and not in Viḷambi. The nak. was Pūram.
"	356	Śaka 1454, Nandana, Makara, śu. tṛtīyā, Friday, Śravaṇa = A.D. 1532, December 27; f.d.t. '63; f.d.n. '54.
1922	68	Śaka 1454, Nandana, Tulā, śu. ēkādaśī, Friday, Hasta : Probably A.D. 1532, October 25; the tithi was however ba. 12 and not śu. 11. The nak. was current till '82 of the day.
"	69	Śaka 1453 Khara, Kānni, śu. daśamī, Wednesday, Punarpūsam. Probably A.D. 1531, September 6; '26; '12; but the tithi was ba. 10 and not śu. 10.
"	162 164 & 167 163	Śaka 1462, Śārvari, Kumbha, śu. prathamā, Thursday, Avittam = A.D. 1541, January 27; f.d.t. '15; '60.
"	163	Śaka 1467, Krōdhi, Simha, śu. ēkādaśī, Monday, Rōhiṇī. Irregular. Ba. 11 (not śu. 11) and Rōhiṇī combined on a Monday in Kṛkaṭaka, A.D. 1544, July 14; f.d.t. '57; f.d.n. '25.
"	165	Śaka 1463, Plavaṅga, Kumbha, śu. trayōdaśī, Sunday, Pushya = A.D. 1542, January 29; '55; f.d.n. '12.
"	166	Śaka 1462, Śārvari, Makara, ba. chaturdaśī, Tuesday, Uttirāḍam = A.D. 1541, January 25; '98; '38.
"	177	Śaka 1458, Durmukha, Makara, śu. tṛtīyā, Saturday, Avittam = A.D. 1537, January 13; f.d.t. 37; '18.
"	178	Śaka 1458, Durmukha, Simha, śu. . . . Wednesday, Anusha = A.D. 1536, August 23; '84; '81. The tithi was śu. 7.
"	179	Śaka 1460, Viḷambi, Rishabha, ba. pañchamī, Sunday, Śravaṇa = A.D. 1538, May 19; '05; '28.
"	181	Śaka 1455, Vijaya, Simha, śu. saptamī, Tuesday [Anusha] = A.D. 1533, August 26; '50; '31.
"	183	Śaka 1454, Nandana, Makara, śu. shashthī, Wednesday, Uttirāṭṭadi = A.D. 1533, January 1; '96; '95.
"	225 & 245	Śaka 1452, Vikṛiti, Vṛiśchika, śu. aṣṭamī, Monday, Uttirāṭṭadi = A.D. 1530, November 28; '30; f.d.n. '17.
<i>Sadāśivadēva-Mahārāya.</i>		
1921	269	Śaka 1465, Śōbhakrit, Rishabha, ba. dvādaśī, Rēvati, Monday = A.D. 1543, April 30; '71; f.d.n. '03.
"	272	Śaka 1479, Piṅgala, Tulā, śu. daśamī, Aśvati, Sunday. Śu. 10 and Aśvati do not combine in Tulā. Nak. Aśvati is a mistake for Avittam. The details subject to this correction combined on A.D. 1557, October 3, '23; '57.
"	312	Śaka 1474, Paridhāpi, Tulā, śu. dvādaśī, Saturday, Rēvati = A.D. 1552, October 29; '17; '74.
"	313 & 314	Śaka 1489, Prabhava, Vṛiśchika, śu. paurṇimā, Sunday, Rōhiṇī = A.D. 1567, November 16; '62; f.d.n. '12. Śu. 5 given in No. 314 is incorrect.
"	411	Śaka 148[4], Dundubhi, Kārttigai, 29, Saturday, Pūrāḍam, tṛtīyā = A.D. 1562, November 28; f.d.t. '15; '52.
1922	70	Śaka 1488, Kshaya, Vṛiśchika, śu. daśamī, Śravaṇa. Irregular and cannot be verified for want of weekday. Śu. 10 and nak. Śravaṇa combined only in Kanyā, A.D. 1566, i.e., on September 23; f.d.t. '04; f.d.n. '07.
"	169	Śaka 1489, Prabhava [Dhanus], ba. dvādaśī, Saturday, Kārttigai. Śu. 12 (not ba. 12) and Kārttigai combined on a Saturday in Dhanus, A.D. 1567, i.e., on December 13; '29; '46.
"	186	Śaka 1489, Prabhava, Simha, ba. ēkādaśī, Ārdra, Friday = A.D. 1567, August 29; f.d.t. '48 '05. The tithi commenced at '58 of the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*concl'd.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA III.		
<i>Śrīraṅgadēva-Mahārāya I.</i>		
1921	355	Śaka 1496, . . . Karkātaka, śu. . . Anurādhā. Details not enough for calculation.
"	490	Bahudhānya, Paṅguni, 15, Thursday, Uttiram. The Śaka year was presumably 1501 and the details correspond to A.D. 1579, March 12; (paurṇamī) f.d.t. .14; f.d.n. .74.
1922	9	Śaka 1506, Tārana, Arpaśi, 1. Can be calculated (= A.D. 1584, October 1) but cannot be verified.
"	185	Śaka 1494, Āṅgīrasa, Āshādhā, ba. 30. Can be calculated (= A.D. 1572, July 9.) but cannot be verified.
"	194	Śaka 1504, Chitrabhānu, Jyēsthā, śu. 14. Can be calculated (= A.D. 1582, June 5) but cannot be verified.
<i>Veṅkaṭapatirāya I.</i>		
1921	189	Śaka 1512, Vikriti, Kanyā, śu. pañchamī, Anusha, Wednesday = A.D. 1590, September 23; .86; .41.
"	191	Śaka 1516, Jaya, Karkātaka, ba. pañchamī, Rēvati, Saturday = A.D. 1594, July 27; .51; .86.
"	198	Śaka 1518, Durmukhi, Vṛiśchika, pañchamī, Śravaṇa, Sunday = A.D. 1596, November 14; .54; f.d.n. .13. The paksha was śukla.
<i>Veṅkaṭapatirāya II.</i>		
1922	197	Śaka 153[1], Kīlaka, Mārgaśi, śu. Wednesday, ēkādaśī = A.D. 1608, November 30. Cannot be verified for want of nakshatra.
"	201	Śaka 1556, Yuva, Simha, ba. trayōdaśī, Makhā, Sunday = A.D. 1635, August 30; .21; .97.
MISCELLANEOUS DYNASTIES.		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva.</i>		
1921	264	3rd year, Karkātaka, śu. daśamī, Monday. Śravaṇa. Śu. 10 and nak. Śravaṇa combined on a Monday only in Kanyā in A.D. 1251 which corresponds to the 3rd year (current) of the king's reign = A.D. 1251, Monday, September 25; f. d. t. .23; .93.
1922	229	25th year, Kaṇṇi, śu. dvitīyā, Monday, Hasta = A.D. 1274, September 3; f. d. t. .02; .53.
"	230	14th year, Mēsha, ba. prathamā, Wednesday, Svāti. Probably, A.D. 1263, Tuesday (not Wednesday), March 27; .48; f.d.n. .02.
HOYSALA.		
<i>Vīra-Rāmanāthadēva.</i>		
1921	560	20th year, Kaṇṇi, ba. saptamī, Monday, Punarpuṣam. = A.D. 1274, September 24; .12; f.d.n. .08.
SAMBUVARAYA.		
<i>Sakalalōkachakravartin Śambuvārāya.</i>		
1921	203	17th year, Pramādi, Rishabha, śu. prathamā, Monday, Rōhiṇī, = A.D. 1339, May 10; .50; .34.
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvārāya.</i>		
1921	302	14th year, Simha, ba. dvādaśī, Friday, Pushya. = A.D. 1351, August 19; .34; .59.
1922	55	5th year, Kumbha, ba. aṣṭamī, Saturday, Anusha. Probably A.D. 1342, January 30; .79; f. d. n. .15. The week-day was Wednesday not Saturday.
"	48	4th year, Kaṇṇi, śu. chaturthī, Friday, Anusha. Śu. 4 was a Friday in Kanyā, but the nak. was Viśakhā not Anushā = A.D. 1341, September 14, Friday; f.d.t. .63; f.d.n. .52.
"	49	5th year, Kumbha, śu. daśamī, Friday, Puṣam = A.D. 1342, February 15; .86; f.d.n. .79.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12 calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L. L.I.B., I.S.O.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS.		
<i>Tribhuvanachakravartin Kulōttuṅga-Chōla.</i>		
1910	323	43rd year, Vriśchika, ba. daśamī, Friday.... = Friday, 15th November, A.D. 1112, f.d.t. '05.
1911	55	3rd year, Makara, śu. ēkādaśī, Monday, Rōhiṇī = Monday, 24th December, A.D. 1072; '12; '95.
<i>Rājarāja III.</i>		
1911	44	15th year, Vriśchika, ba. chaturdaśī, Tuesday, Āślēshā. Nak. Āślēsha cannot join ba. 14 in Vriśchika but may do so in Sīṁha. On Tuesday, 29th July (= 1 Simha) A.D. 1231, ba. 14 ended at '81 and nak. Āślēsha began at '68, ending next day at '61.
"	45	5th year, Dhanus, śu. trayōdaśī, Thursday. ... = Thursday, 10th December, A.D. 1220; '51.
"	47	5th year, Dhanus, ba. shashthī, Saturday, Uttara-Phalgunī. On Thursday, 17 December, A.D. 1220, ba. 6 and Uttara-Phalgunī ended respectively at '08 and '67 of day. Weekday Saturday ought to be Thursday.
"	49	25th year, Mārgaṣī 18, Thursday, Mūla = Thursday, 13 December, A.D. 1240; f.d.n. '54.
"	50	30th year, Kānni, ba. tritīyā, Saturday, Āśvati = Saturday, 9 September, A.D. 1245; f.d.t. '43; f.d.n. '08.
"	51	3[3]rd year, Mēsha, ba. daśamī, Saturday, Śatabhishaj. The conjectural reading 3[3] of regnal year is perhaps wrong. Ba. 10, Śatabhishaj in the 33rd year of Rājarāja III fell not on Saturday, but on Friday, 9 April A.D. 1249; '34; '78.
"	57	5th year, Dhanus, śu. saptamī, Monday, Uttara-Āshādhā. Monday, 5 October A.D. 1220; '89; '34, fell in the 5th year of Rājarāja III, but the solar month was Tulā (Aippasi 8th), not Dhanus.
"	58	5th year, Mīna, śu. saptamī, Monday, Uttara-Āshādhā. Śu. 7, Uttara-Āshādhā can only occur once in a year (<i>Indian Ephemeris</i> , Vol. I, para. 31) and as it occurred, as stated against the last inscription (No. 57), in Tulā of A.D. 1220, it could not have occurred in Mīna of the same year. "Mīna" is, accordingly, an error for "Tulā."
"	59	29th year, Rishabha, ba. daśamī, Monday, Rēvati = Monday, 22nd May, A.D. 1245; '52; '79.
"	90	22nd year, Mēsha, śu. pañchamī, Wednesday, Pushya = Wednesday 21 April, A.D. 1238 was śu. 6 and Pushya; '58; f. d. t. '18, but the tithi was śu. 6 not śu. 5 which must be an error unless "Mēsha" is an error for "Rishabha", in which case the date would be Wednesday, 19th May, A.D. 1238; f.d.t. '02; f.d.n. '51. In the latter case, the combination was "śu. 5, Pushya"; see <i>Indian Ephemeris</i> , Vol. I, para. 17. †
"	158	27 + 1st year, Tulā, ba. pañchamī, Saturday, Rōhiṇī = Saturday, 3rd October, A.D. 1243; f.d.t. '85; '76.
PANDYAS.		
<i>Tribhuvanachakravartin Kulasēkhara.</i>		
1911	519	9 + 1st year, Makara 22, śu. 9, Rōhiṇī, Monday; vide. page 70, para. 34 of the <i>Annual Report on Epigraphy</i> for 1911-12 = A.D. 1200, Monday, 15th January 1201; this was no doubt Makara 22 and a day of nak. Rōhiṇī which ended at '90 of the day; but the tithi was śu. 10, since śu. 9 had ended at '85 on the previous day. Śu. 9 in inscription is presumably an error for śu. 10.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYAS—cont.</i>		
<i>Jatāvarman alias Vīra-Pāṇḍya.</i>		
1910	276	13th year, Makara, śu. dvitīyā, Friday, Śravaṇa = Friday, 11, December, 1265 A.D. (15 Dhanus — Makara); '43; f.d.n. '59.
1911	67 & 73	22nd year, Rishabha, śu. trayōḍasī, Wednesday, Chitrā = Wednesday, 8, May A.D. 1275, (13 Rishabha); f.d.t. '36; '45. Both these dates point to A.D. 1253 as the year of accession—vide remarks under this reign on page 85 of the <i>Annual Report on Epigraphy</i> for 1919-20.
<i>Māṇavarman Vīra-Pāṇḍya.</i>		
1910	277	10th year, Tulā, śu. prathamā, Sunday, Svāti = Sunday, 19th October, 1343 A.D. (= 21 Tulā); f.d.t. '31; '24.
<i>Jatāvarman Vīra-Pāṇḍya (of the Muhammadan invasion).</i>		
1911	546	26th year, Rishabha 4, śu. navamī, Friday, Śatabhishaj. This is not mentioned in the <i>Report</i> for 1911-12 as an inscription of the ḷlam and Koṅgu Vīra-Pāṇḍya, and I find it belongs to the Vīra-Pāṇḍya of the Muhammadan invasion. = A.D. 1322, Friday, April 29 (= 4 Rishabha). '92; '81.
<i>Jatāvarman Sundara-Pāṇḍya.</i>		
1910	284	14th year, Makara, śu. daśamī, Uttarā-Bhādrapada. The king bears the title " <i>Emmaṇḍalamuṅḡḇḍa</i> ". In the absence of a week day, the date cannot be verified, see <i>Indian Ephemeris</i> , Vol. I, para. 16.
"	290	14th year, Karkātaka, śu. pañchamī, Monday, Śravaṇa. Irregular as śu. 5, and Śravaṇa cannot join in Karkātaka month.
1911	26	18th year, Mēsha, pañchamī, Thursday, Rōhiṇī. Mēsha is probably an error for Mīna which is the month when śu. 5 and Rōhiṇī can join. They did join on 9 March A.D. 1269; '71; f.d.n. '45; but the week-day then was Saturday not Thursday, which seems to be a second error in the inscription. The date is doubly irregular.
"	68	10th year, Mithuna, śu. chaturthī, Tuesday, Pushya = Tuesday, 28th May (= Mithuna 2), A.D. 1286; '94; '74; which fell in the 10th year of Jatāvarman Sundara-Pāṇḍya who came to the throne in A.D. 1277.
"	74	23rd year, Rishabha, śu. . . ., Monday, Cannot be verified for want of tithi or nakshatra.
"	93	23rd year, Makara, ba. tritīya, Āślēsha. Cannot be verified for want of week day.
"	322	10th year, Sunday, Rishabha, śu. 11, Svāti = Sunday, 23rd May 1260. Quotes the 15th year of Peruṅḷiṅga.
"	114 & 115	7th year, Makara, śu. daśamī, Wednesday, Āśvati. = Wednesday, 29 December A.D. 1283; f.d.t. '92; '38 which fell in the 7th year of Jatāvarman Sundara-Pāṇḍya of 1277 A.D. But the day would normally be called śu. 9 not śu. 10.
<i>Māṇavarman Sundara-Pāṇḍya.</i>		
"	75	12th year, Mīna, śu. pañchamī, Monday, Svāti = A.D. 1281, Monday 10. February was 18 Kumbha not a day in Mīna and ba. 5 (not śu. 5), which ended at '65. Nak. Svāti ended at '86.
"	76	11th year, [Kumbha, śu. chatur]thī, Monday, Mūla = A.D. 1280, Monday 29 January was 5 Kumbha on which day nak. Mūla ended at '40 but tithi was ba. 11 (not śu. 4) ending at '66 of day.
"	342	14th year, Sunday, Mēsha, śu. 13, Chitrā = Sunday, 11 April, A.D. 1283; '42; f.d.n. '57 (in modification of date contributed to the <i>Indian Antiquary</i> , 1913).
"	344	14th year, Kumbha, śu. Monday, Uttirāḍam = Monday, 14 February 1284; (ba. 12 ended at '92 and Uttarā-Āśāḍha at '52).
"	343	14th year, Mīna, śu. prathamā, Monday, Rēvati = Monday, 1 March A.D. 1283; '91; f.d.n. '76.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.	
PANDYAS—cont.			
Jaṭavarman Parākrama-Pāṇḍya.			
1911	159	10th year, Dhanus, śu. aṣṭamī, Wednesday, Rēvati. The date intended was perhaps A.D. 1367, Wednesday, 29 December, when śu. 8 ended at '45 of the day. Nak Rēvati had ended at '83 on the previous day according to the <i>Ephemeris</i> and it could not end later by <i>Brahmasiddhānta</i> , since nak. Rēvati must by all <i>siddhāntas</i> end about the same time, being the last of the nakshatras. If the date does not belong to some other reign, we may suppose a slight error in the nakshatra.	
"	160	10th year, Makara, śu. pañchadaśī, Monday, Punarvasu = Monday, 31 December A.D. 1324; '14; '01. This was in the 10th year of Jaṭavarman Parākrama-Pāṇḍya who came to the throne in A.D. 1315.	
Jaṭavarman Vikrama-Pāṇḍya.			
1911	31	5th year, Vṛiśchika, ba. shashṭhī, Wednesday, Pushya.	
		No. 11 of 1894.	No. 31 of 1911.
		4th year, Mithuna, śu. 9, Svātī, Thursday.	5th year, Vṛiśchika, ba. 6, Pushya, Wednesday.
		1304, 1303, not Thursday. 1300, Sunday; 1299, tithi and nak. did not join. 1297, Sunday; 1296, Monday. 1294, did not join; 1293, Sunday. 1287, Sunday; 1286, Monday. 1280, tithi and nak. tithi and nak. did not join; 1279, Tuesday. 1277, Friday; 1276, Sunday. 1273, Sunday; 1272, tithi and nak. did not join. 1270, Sunday; 1269, Monday. 1263, Saturday; 1262, Tuesday. 1253, Saturday; 1252, Monday.	Wednesday, 18th November 1304; f.d.t. '57; '15. Wednesday, 2nd November 1300; f.d.t. '30; f.d.n. '19. Wednesday, 6th November 1297; '89; '47. Wednesday, 10th November 1294; 70; '06. Wednesday, 29th November 1287; '37; '70. Wednesday, 13th November 1280; f.d.t. '34; '28. Wednesday, 17th November 1277; f.d.t. '35; '07. Wednesday, 1st November 1273; f.d.t. '01; '99. Wednesday, 5th November 1270; '82; '48. Wednesday, 21st November 1263; f.d.t. '82; '16. Wednesday, 12th November 1253; f.d.t. '24; '25.
		1311, Thursday, 24th June; f.d.t. 52; f.d.n. '87.	Wednesday, 3rd November 1311; '00; Pushya ended at '98 on Tuesday.
		Svātī by <i>Brahmasiddhānta</i> ended '70 of day earlier than by <i>Sūryasiddhānta</i> , and tithi '08 of day earlier.	Being 6 Vṛiśchika, or 222 days of solar year; total correction would have been for latitude of Poonamalle where inscription was found, 16 min. or '01 of day. Ending moment was very nearly '00 on Wednesday.
		In this case, 24th June 1308 would fall in the first year of reign.	In this case, 3rd November 1307 would fall in the first year of reign.
Reign began between 24th June and 3rd November 1307.			
N.B.—(No. 112 of 1904)—3rd year, Vṛiśchika, śu. 5, Sunday. On Sunday, 9th November 1309, nak. Śravana ended at '49; but śu. 5 had ended at '51 the day before.			
Māṇavarman Śrīvallabha.			
1911	529	33rd year, Mēsha 1, ba. 13, Sunday, Pūrvā-Bhādrapada. The only date that suits exactly is Sunday, 26th March A.D. 1340; '75; '48.	
N.B.—The dates of this reign previously recorded (Nos. 110 of 1900, 539 of 1904, 227 of 1904 and Pudukottai inscription of the 35th year— <i>Ephemeris</i> Vol. I, part II, Sec. ii, p. 104) have now to be revised with reference to the initial date—A. D. 1307.			
Māṇavarman Vikrama-Pāṇḍya.			
1912	27	2 + 11th year, Mithuna, śu. saptamī, Saturday, Svātī. May be = A.D. 1439, July 7, Saturday, (Karkāṭaka 20, not a day in Mithuna); '69; f.d.n. '29.	
Jaṭavarman Parākrama-Pāṇḍyadeva Kulasekhara.			
"	8	15th year, Mīna 15, Purnamī, Wednesday, Hasta = A.D. 1495, Wednesday, 11th March; '10; '88.	

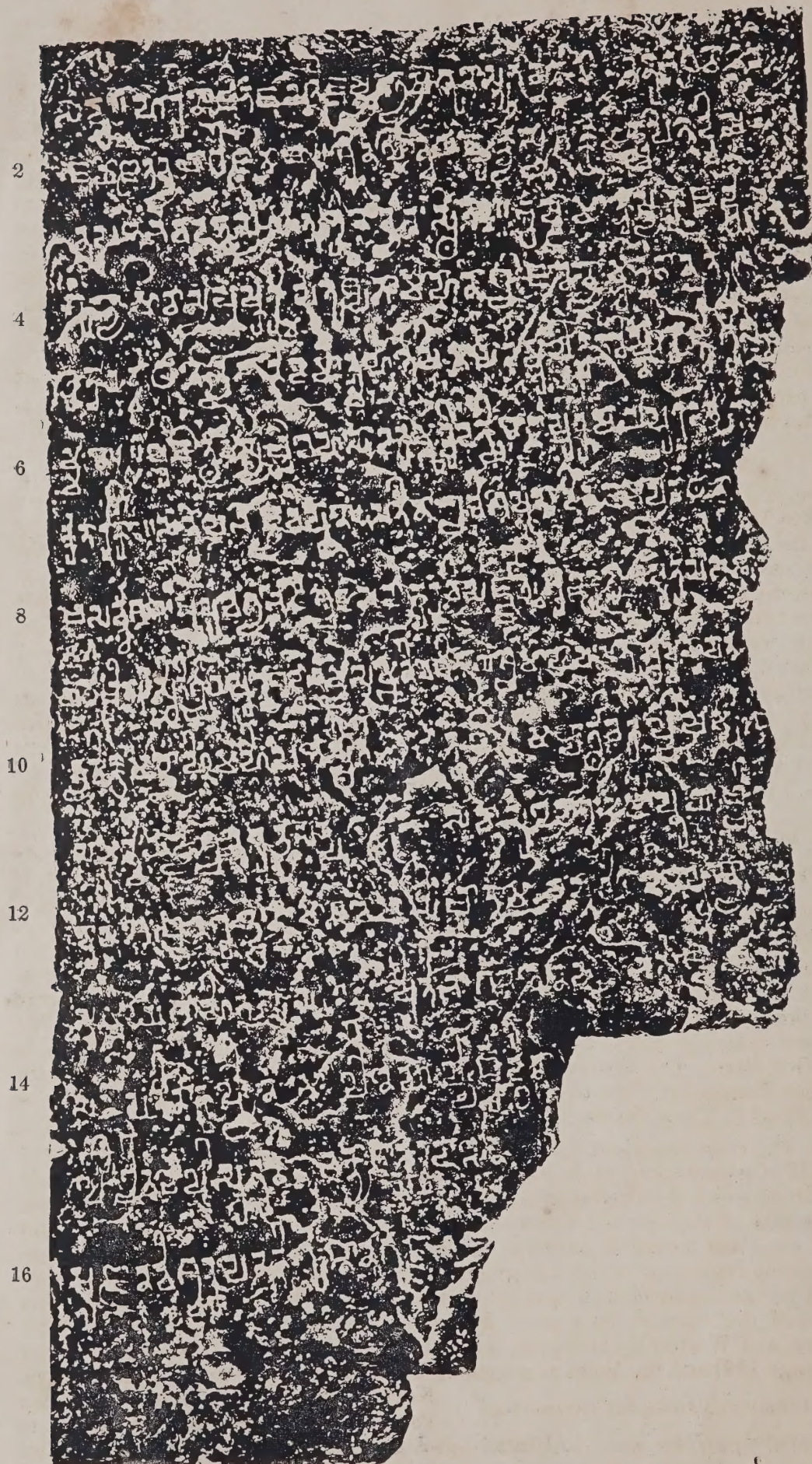
APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYAS— <i>cont.</i>		
<i>Jaṭavarman Parākrama-Pāṇḍyadēva Kulasēkhara—cont.</i>		
1912	13	31 + 8th year, Mithuna 23, śu. daśamī, Wednesday, Svāti. The day intended is apparently A.D. 1515, Wednesday, 20th June; f.d.t. '26; f.d.n. '15; but it was only the 37th year of a reign beginning in A.D. 1479.
"	12	30th year, Tai 9, śu. trayōdaśī, Wednesday, Ārdṛā. Perhaps Wednesday, 3rd January 1509 (= 7 Tai not 9 Tai); f.d.t. '16; f.d.n. '69.
"	7	31 + 1st year, Vṛiśchika 9, ba. dvitīyā, Thursday, Mrigaśīrsha = A.D. 1454, Thursday, 7th November; 68; 99.
"	14	31 + 1st year, Makara 25, śu. dvādaśī, Friday, Mrigaśīrsha. The days that suit exactly are A.D. 1491, Friday, 21st January, (= 25, Makara); f.d.t. '55; '46; and Friday 21st January A.D. 1396; f.d.t. '56; '52. But there may be an error in the symbols used Añjaḍi. In A.D. 1453 on Sunday, January 21st (= 26 Makara) the tithi was ba. 11 f.d.t. '37 and the nak. Mrigaśīrsha '35.
1911	294	12th year, Dhanus, śu. dvitīyā, Monday, Utti[ra]m. Perhaps Monday, 15th December, A.D. 1490; f.d.t. '68; but nak. cannot be Uttara-Phalgunī. It was in fact Uttarāshāḍha which ended at '72.
1912	1	31 + 8th year, Mina 23, śu. daśamī, Wednesday, Svāti. Mina should be Mithuna in which month alone śu. 10 can join with Svāti. Day intended is apparently Wednesday, 20th June, A.D. 1516 (= 23 Mithuna); f.d.t. '26; f.d.n. '15.
"	2	31 + 7th year, Simha 25, ba. ēkādaśī Friday, Anisham. Irregular; ba. 11 and Anūrādhā cannot join in Simha.
"	3	31 + 9th year, Kanni, ba. daśamī, Sunday, Ārdṛā. = Sunday, 30th August (= 1 Kanyā), A.D. 1461; f.d.t. '01; '28.
"	5	28th year, Vṛiśchika 4; ba. dvitīyā, Sunday, Mrigaśīrsha = Sunday, 2nd November (= 4 Vṛiśchika) A.D. 1449; '19; '86.
"	6	31 + 1st year, Karkāṭaka 21, śu. chaturdaśī, Thursday, Uttirādam. = A.D. 1452, Thursday, 19th July (= 21 Karkāṭaka); '61; 81.

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The Poḍāgaḍa Inscription of the son of King Bhavadatta, Jeypore State
(No. 283 of Appendix O).

PART II.

Among the records examined during the year the earliest is the Sanskrit inscription engraved in Archaic Telugu characters of about the 5th century A.D. discovered at the Podāgāda hill in the Jeypore Agency, shown as Poragarh in the Imperial Gazetteer Atlas, plate 42. This has been reproduced in Plate II opposite this page and registered in Appendix C as No. 283. Its discovery is important in so far as it belongs to the dynasty of kings called Nalas for whom no inscriptions have hitherto been discovered and brings to light original epigraphical evidence regarding the existence of this family and its territory. Hitherto we have known of Nalas (or Nalas) as a race of kings destroyed by the Western Chālukya king Kīrtivarman I (*Epigraphia Indica*, Volume VI, page 8) and the traditional enemies of the Chālukyas (*Indian Antiquary*, Volume VIII, page 11). They were among the early opponents to the expansion of the Chālukya dominion and seem to have suffered defeat at the hands of the Chālukyas along with the Mauryas (*Bombay Gazetteer*, Volume I, part II, pages 13 and 14). Dr. Fleet has associated these Nalas and Mauryas with

The Nalas.

Konkan as its kings during the middle of the 6th century A.D. (*ibid*). From the

mention of Nalavādi-*Vishaya* made in the copper-plate grant of the Western Chālukya king Vikramāditya I of about A.D. 657 he surmises that their territory lay in the direction of Bellary and Kurnool (*ibid* page 282). It is doubtful if the Nala dynasty of our inscription could be identified with the Nalas of Konkan. It may be observed, however, that we have hitherto no direct evidence to associate definitely the Nalas destroyed by the Chālukyas, with the Konkana country. And if there were a line of kings of this name ruling in Konkan as suggested by Dr. Fleet it might have been a branch of a main line to which also the Nala race of the Podagāda inscription belonged. The latter Nalas who were in the Kalinga country might have also been enemies of the Chālukyas and lost their dominion through the expansion of the Chālukyas into it, which is evidenced by a few of their copper-plate records registering gifts made in the Yelamañchili-Kalinga and the Madhya-Kalinga countries (see pages 105 to 108 of the *Epigraphical Report* for 1909).

2. The present inscription records the foundation of the charity of a *satra* (feeding house) by the son of king Bhavadatta of the Nala family for the use of

Foundation of a *satra* by the son of king Bhavadatta. Brahmins and ascetics in the 12th year of his reign. There seems to be a reference in the inscription to the recovery of the

lost royal prosperity by the Prince. This probably refers to a temporary dispossession of the crown during his father's time and its recovery by him. The record being damaged the name of the son is not possible to make out definitely. The king was evidently a Vaishṇava as could be seen from the initial eulogistic verse about God Hari. The characters of the record resemble very closely those of the Mandasor Inscription of the Gupta King Kumāragupta of the Mālava year 493 (= A.D. 437-438) (*Corp. Inscr. Ind.* Volume III, plate XI).

3. The other important inscription from the Jeypore Agency copied at Dodra (No. 282 of Appendix C) is in Nāgarī characters of about the 11th century A.D. The slab on which it is engraved is broken very near the beginning of the inscription and the back of the slab is much worn out with the result that the portion of the record contained herein is entirely lost except for a few letters here and there. Towards the beginning is the eulogy of a king or chief (whose name is lost) who is said to have conquered a cavalry of the [Konk]anas. It seems to be another instance of the echo of the western dynastic names in the east, like the Gaṅgas (Eastern and Western), Chālukyas, Kadambas and Vaidumbas (*Annual Report* for 1918, page 139) and the Nalas as suggested by the Podāgāda record noticed above.

Panditāchārya Rāṇaka Śrī Vāvanadēva.

the Bharadvāja-Gōtra and the Bharadvāja-Āṅgirasa-Bārhaspatya-[pravara].

Gajapati Chief.

Next is mentioned a spiritual teacher Panditāchārya Rāṇaka Śrī Vāvanadēva of this the record is broken. The 'Lord of elephants' (*dviradādhipati*) is referred

to then. This probably refers to a king or chief of the Gajapati line. When this Gajapati king (name lost) passed away, came to power, the chief Gōpālādēva, who defeated in battle the Gōkarṇa and the Karnāṭa chiefs (*rānakas*) and thereby attained to the rank of a *Rānaka* which, from No. 285 of Appendix C. appears to have corresponded to the rank of the *Mahāmandalēśvara* of the Southern inscriptions. This chief seems to have sought the feet of the said spiritual teacher at Śrīparvata and obtained through his grace and guidance proficiency in many valuable sciences. To him the chief granted the two villages Pippala-undī and Komvu as *gurudakshinā*. (Of these villages Pippala-undī is represented by the modern village Pippalapodara overgrown with forests where the slab bearing this record is now set up). A few months later came the son (of the teacher) Paṇḍitāchārya Rānaka Śrī Yōgēśvara, who was a master of the six *tarkas* (branches of logic) *Kāvyas*, *Āgamas*, *Smritis* and

Paṇḍitāchārya Rānaka Śrī Yōgēśvaradēva a scholar and warrior.

Purānas, who was a doctor, an eloquent speaker, a professor of the dancing art (*bharata*) and political science (*nīti*), a

Vēdāntin, a poet and a warrior (sentence not complete). To please him Sugaladēvī, the beautiful daughter of the *Sāsānika* (commissioner) Prince (*rājaputra*) Sahadēva, Pampādēvī, the daughter of the Rānaka Śrī Mānatuṅga, who was the Lord of Maṇḍābhōga and their sons Arjuna, Sahadēva, Nakula, etc., and their kinsmen agreed

Queen Vīgrahamahādēvī, as witness.

to manage on his behalf his interests in the said villages on certain conditions.

The witnesses to this agreement were the Queen Vīgrahamahādēvī, [her] sons Prithvībhūṣaṇa and Prachāṇḍa, [her] brothers Dēvabhūṣaṇa and Bhīmarāja, etc. Among them were also the *Sāsānika* (commissioner?) Kalamparī, the *Purōhita* (religious guide) Gaṇapati Sōmēśvara, etc. There were present also the other beneficiaries (possessing holdings), the Amātya-Pātras that came from Madhupātaka and [Varṇa] dhavala, the son of the Mahārāshṭra Uṇḍipātra Chēpara.

The inscription is not dated, but palaeographically it may be assigned to about the 11th century of the Christian era. This record, like the one noticed above, proves that the Agency tracts were not such deserted and uncivilised country as they now are, but that they had the benefits of contact with scholars and culture and that their ancient kings patronised these from very early times. The adjoining state of Bastar on the north with its numerous temples possessing a highly advanced sculptural art now lost amidst impenetrable forest growth is also similarly a fallen and forgotten country. A more thorough exploration of the tract promises to give material for the early history of this part of the country.

THE EASTERN CHALUKYAS.

4. The dynasty of Eastern Chālukyas is not represented by many records this year. Only two copper-plate inscriptions belonging to this dynasty have been secured, of which one (No. 2 of Appendix A) is a record of the early king Indra-Bhaṭṭāraka and the other (No. 3 of Appendix A) belongs to the later king Rājārāja II who is designated Viceroy of Vēṅgi (*Ind. Ant.* Vol. XX, page 283), and who also bore the surname Mummudi-Chōla (*Epigraphia Indica*, Volume VII, Appendix Nos. 571 and 572). The plates of Indravarma Mahārāja, generally called Indra-Bhaṭṭāraka, were sent to me by the President, District Board, Godavari, at the instance of M.R.Ry. Pendyala Subrahmanya Sastri Garu, National College, Masulipatam, to whom they belong. They are five in number, measuring 7" in breadth and about 2" in height. They are strung on a copper ring about 4" in diameter, which bears a fixed seal circular in shape, with a diameter of a little over 2" engraved in relief with the

Indravarma-Mahārāja alias Indra-Bhaṭṭāraka, his title Tyāgadhēnu.

figure of the crescent at the top, with the legend 'Tyāgadhēnu' below it, which was evidently a title of the king, and a lotus

below this. Dr. Fleet in his review of the Eastern Chālukya chronology quite naturally, for want of sufficient evidence then, held the opinion that Indra-Bhaṭṭāraka did not actually succeed in ascending the throne (*Ind. Ant.*, Volume XX, page 97). The discovery of the present grant is very valuable since it proves beyond doubt that the king did rule, though for the short period of seven days. We may also safely conclude that this king did actually rule because of the mention made of him as 'Mahārāja' in the Chendalūr plates of Sarvalōkāśraya (Maṅgi-Yuvarāja).

(*Epigraphia Indica* volume VIII, page 239 Text). The shortness of this rule is probably to be explained by his sudden and premature death in the attack led against him by a confederacy of kings among whom was king Mahārāja Indravarman of the Gaṅga dynasty of Kalinganagara (*Ind. Ant.* volume XX, page 97).

The title Tyāgadhēnu assumed by Indravarman and evidently used as his sign—manual was probably assumed by him in imitation of the epithet Kāmadhēnu applied to his father Vishṇuvardhana I (*Ind. Ant.* vol. XX, page 16, Text, line 5). The inscription is not dated and the grant was probably made shortly after, if not on the occasion of, the King's coronation. The characters of the record resemble very much those of the Pulebūmra grant of Jayasimha I (No. 5 of 1913-14), the elder brother

'Bōya' in Brahman names.

of Indravarman. The name of the grandfather of the donee is given as Duggaśarman *alias* Irralūr-bōya; and the *āṇapti* of the record consisted of brahmans whose names end in *bāl* (*bōyul* Tel. plural of *bōya*). The brahman donees in the above mentioned Chendalūr plates of Sarvalōkāśraya, the grandson of Indravarman, bore the same affix. Since the suffix *bōya* appears attached to village names it seems reasonable to infer that it means the chief (of the village) and may be taken to be a prakṛit form of the expression *bhōgika*. There is no class of brahmans in these parts at present bearing this title. But it occurs in certain brahman names in Kashmir in the modern times (see Stein's edition of *Rājataranginī*, page IX,) in the form *bhōyū*.

The record was written (engraved) by Kanaka-Rāma. The village granted, viz., Koṇḍānāgūru is not traceable now. But it may have been in the vicinity of the village Musunūru in the Nuzvid taluk of the Kistna district, since one of its boundaries is given as Mujunūru.

5. Next in order of time comes the copper-plate record No. 1 of Appendix A, which also belongs to M.R.Ry. Pendyala Subramanya Sastri, the owner of the Indravarman plates. It consists of three plates strung together on a copper ring about $4\frac{1}{2}$ " in diameter. The plates measure $8\frac{1}{2}$ " in breadth and nearly 4" in height. On the countersunk surface of the seal which is circular with a diameter of 2" are cut in relief the figures of the sun and the crescent at the top, the legend Śrībhuvipamalla (probably mistake for Śrībhuvanamalla) in the centre and the figure of what looks like a Garuda carrying a serpent in its claws, below it. The introduction refers to a family of chiefs who obtained royal glory through the grace of Rāmaḥaṭṭāraka of the Sūryavamśa (i.e. Rāma, the son of Daśaratha), who had for their banner the Garuda

The Malayas of the Sūryavamśa.

bird and a *mirror*, who were lords of 'Mādūpura' who were the supporters of the brahmans of Vēṅgipura and were lords of Malaya. This *praśasti* clearly points to the identity of this family with that of the chiefs figuring as subordinates of the later Eastern Chālukya king Vishṇuvardhana-Mallapa (Śaka 1127) (*Annual Report* for 1917, page 121). The 'Mādūpura' of our record is but the Maddūripura mentioned in the said grant of Vishṇuvardhana-Mallapa. Malayamu Mahādēvarāja, evidently a chief of this line figures in Nos. 297 and 298 of 1920, dated in Śaka 1159. The present record takes back the antiquity of this family by two centuries nearly.

6. The copper-plate record, No. 3 of Appendix A, sent to me for examination by the Divisional Officer of Ellore, Kistna district, is a grant of the later Eastern Chālukya king Rājarāja II, son of Rājendra-Chōla II *alias* Kulōttuṅga-Chōla I (*Ind. Ant.* Vol. XX, page 283). This is the first copper-plate inscription, known so far, issued by this king. It proves that the Viceroy of Vēṅgī at this period was exercising independent powers issuing grants

The Vēṅgi king Rājarāja II.

in his own name without acknowledging any direct allegiance to the Chōla crown. The king is given the purely Chālukyan title Sarvalōkāśraya Śrī Vishṇuvardhana Mahārāja. The grant was evidently issued by him as the ruler (Viceroy) of Vēṅgī which position he filled during the year 1077 to 1078 A.D. All records bearing on the Chālukyan history of this period state that Rājarāja held the viceroyalty for one year only. But the grant under review was issued in the 2nd year of the reign. His viceroyalty must have therefore ceased during the 2nd year necessitating the appointment of his younger brother Vīra-Chōda to the lordship of Vēṅgī. There is a break in the record in the course of the *praśasti* which is followed by the date of the king's coronation (as Viceroy).

It was Kulira (Karkāṭaka), bahula daśamī, Wednesday, Tulā-lagna for which the most probable equivalent is A.D. 1076, July 27th.

The purpose of the grant was the gift of twelve villages free of all taxes to the king's close friend and subordinate, the chief Mummadi-Bhīma of the Solar race, as *Manniya-nibaddham-ādhipatyam* in respect of the 1000 villages comprising the Vēṅgipura-vishaya. The *ādhipatyam* appears to have been in the nature of a

Governorship or a Commissionership. His friend and subordinate Mummadi-Bhīma The beneficiary Mummadi-Bhīma is of the Sūryavamśa. stated to have been brought up from his

childhood by Vijayāditya, the grand-uncle and predecessor of the king in the Viceroyalty of Vēṅgī with special favour and treated almost like his own son. Mummadi-Bhīma was the son of the chief Saṅkiya by Kāmidēvī and grandson of Bhīma who belonged to the family of Kaṇnaradēva 'who ruled the earth from the Himāchala to the Sētu'. He had accompanied king Rājarāja in his wars against

the Gaṅga, Kāliṅga and Kuntala kings; Obtains the *Manniya-nibaddham-ādhipatyam* of the Vēṅgī-vishaya. and his contribution to his success in these wars was no mean one.

Among the boundaries given in the record occurs the name of the ancient town Niravadyapura which is mentioned as the scene of a battle between the Eastern Chālukya king Chālukya-Bhīma I and Daṇḍena Guṇḍaya the General of the Vallabha king (i.e., Rāshtrakūṭa Krishna II)

Niravadyapura. (*Annual Report* for 1914, page 84). The record is said to be the composition of the poet Muttaya-Bhaṭṭa and engraved by Paṭṭāla.

THE CHOLAS.

7. In the year under review, the temples at Tirukkōyilūr, Tiruvadi, Tiruvenṇai-nallūr and Tiruvāmāttūr in the South Arcot district were taken up for examination, not only because these villages are famous in the religious history of the South on account of their connexion with the lives of the most important of the Śaiva and Vaishṇava devotees, but also because the inscriptions in these temples, having been partly copied in previous years, it was considered advisable to finish them. But these records do not furnish any direct data that can help us to clear the doubtful points in ancient history, except what can be culled out indirectly from the meagre material contained in them.

8. The temple at the great Vaishṇava centre, Tirukkōyilūr (or Tirukkōvalūr of the inscriptions) is dedicated to god Viṣṇu in His omnipresent aspect of Trivikrama-Perumā, who is however called in the *Nālāyiraprabandham* and in the inscriptions of the temple, Tiruvidaikālī-Nāyaṇār and Ālvargal-Nāyaṇār—appellations which can be traced to the story of god Viṣṇu having manifested himself to the *mudalālvārs*,

Tirukkōyilūr: its connexion with Vaishṇava Saints. viz., Poygaiyār of Kachechi (Kāñchīpuram) Pūḍattālvār of Mallai (Mahābalipuram) and Pēyālvār of Mayilai (Mayilāppūr)

who accidentally met together in an *idaikālī* (cf. Skt. *dēhālī* = a vestibule or threshold) for shelter on a stormy night. The hundred verses, which these three devotees composed apiece in spontaneous transport on this occasion, form the beginning of the *Nālāyiraprabandham*, the Vaishṇava anthology of devotional hymns. No. 312 of Appendix B, a record of the time of the Vijayanagara king Sadāśivarāya refers to Tirukkōyilūr as the *mudalālvār-divyakshētra*, i.e., the sacred spot of the first Ālvārs. It is noteworthy that the principal images of the central shrine and those of the *dvārapālas* flanking the main entrance are all of wood; and this fact, together with the massive appearance of the *bali-pīṭha* with its Chōla design, embellished with certain dwarfish figures of what are generally designated as the Bhūtagaṇas, has led

Its antiquities.

some to suspect that the temple, as it now stands, was a probable conversion from one of Śiva, effected perhaps during the time of a bigoted Vaishṇava sovereign. It is to be noted, at the same time, that the *dhwajastambha* standing outside in front of the temple proper resembles the *mānas-tambha* of the Jains. In front of the Vaishṇava temple of Rājagōpālasvāmin at Maṇṇārguḍi in the Tanjore district there is a similar *dhwajastambha* outside the

temple proper. In the latter case, it is said that the temple was originally a Jaina one. It is therefore doubtful if the temple at Tirukkōvalūr was a Śaiva or a Jaina one in early times. Although such instances of conversion are not rare in the history of the South Indian temples, there is no evidence to suggest such a conversion in this particular instance; for even the earliest of the Ālvārs have sung about this god as Vishnu and the existing epigraphical evidence, which however does not go earlier than the beginning of the 11th century, also points out to the temple having been Vaishnava throughout. The name of the temple occurring in No. 117 of 1900 from this place as Chitramēli-vinnagar also corroborates its antiquity as a temple of Vishnu. The peculiarity in the material of the images of the temple has perhaps to be explained by the fact that the original images, possibly of stone, may have met with some vandal treatment at the hands of the Mussalman raiders who, according to local traditions, are reported to have occupied the temple during the troublous times of Hyder Ali in the 18th century and that, for some reason or other, the images have since then continued to be of wood. This town, a greater portion of which is contained within the four main *gōpuras* of the original temple, was originally the headquarters of the local chiefs of the district known in inscriptions as Milādu-2000 (villages) and the temple with its precincts must have been its fortified citadel. Milādu or Naḍu-nādu occurs in Tamil literature, as the name of the surrounding country where the family of Chēdiyarāyas, who figure as donors in some of the inscriptions of this place, held sway as subordinates of the Chōlas in the days of their waning supremacy.

9. Tiruvadi, the Tiruvadigai of the *Dēvāram* literature and the Ādhirājamāngalya-pura of inscriptions, is famous as the place where Appar, originally a Jaina, got converted to the Śaiva creed after many trying spiritual ordeals. The inscriptions of the

Tiruvadi: its connexion with Saint Appar. temple which date from the Pallava king Nripatungavarman (A.D. 854 to 880), the Pallava design of the *linga* enshrined in the temple, and the Jaina image which is reported to have been dug out of an adjoining field and which is now placed within the temple compound, bear ample testimony to the antiquity of this village and to its former associations with the Jaina faith, the court religion of the Pallavas before

Its antiquity. Mahēndravarman was won over to the Śaiva religion by saint Appar, otherwise called Tirunāvukkaraśu-Nāyanār (Skt. Vāgīśa). This town like Tirukkōyilūr appears to have also been fortified in ancient times. It was also the scene of a battle between the forces of the later Pallava king Kōpperuñjīga and Hoysala Narasimha II. (*Ep. Ind.*, Vol. VII, pages 260–69). Local tradition has it that during one of the modern Muhammadan or British occupations, the temple *gōpura* suffered serious damage and was in ruins until repaired about fifty years ago by the head of the local Tirunāvukkaraśar-maṭha, which is a dependency of the Tiruppaṇandāl-*ādhiṇam* in the Tanjore district. It is interesting to note that a Tamil Brahman poet of the 16th century, called Uddandavēlayudha-Bhārati, composed a *kalambagam* on the god of this temple and obtained a gift of some land and house-site in Śaka 1458 (No. 376 of Appendix B); but it is regrettable that this composition is not now known to be extant.

10. Tirukkōyilūr and Tiruvadi are two of the *Aṣṭavīratattōṇas* and are supposed to have been the places where Śiva is said to have killed Andhakāśura and destroyed the three aerial cities (Tripura) of the demons, respectively. The other six heroic encounters of Śiva took place at (1) Tirukkandiyūr (where Brahmā's fifth head was plucked off), (2) Tiruppariyāl, (where Dakshaprajāpati's sacrifice was nullified), (3) Tiruviṅkuḍi (where Jalandhara was destroyed), (4) Tiruppaluvūr (where the Demon-Elephant was killed), (5) Tirukkoṟukkai (where Manmatha was burnt to ashes) and (6) Tirukkavūr (where Yama's power was subverted).

11. Tiruvennaiallūr has attained importance—an importance which has been contested by another Venṇainallūr near Kuttālam in the Tanjore district—as the village at which Kambar, the Prince of Tamil poets, the Draviḍa-Vālmīki if the expression may be used—spent the major portion of his youth under the care of Śadaiyappavallāl, a great patron of Tamil literature and a local chief who flourished in the 12th century A.D. Tradition here again points out the old house-sites of

Śadaivappa and Kambar and the temple of Kālī, who blessed him with the gift of the poetic art. In one of the streets around the temple is also situated a *matha*, a branch of the Tiruppanāṇḍāl pontificate, dedicated to Meykandadēvar who flourished about A.D. 1250, and who is said to have been a near descendant, perhaps grandson, of Śadaivappa through his daughter, and the author of the Tamil translation of the *Śivajñānabōdham* (Sendamil, Vol. III, p. 49).

The village was called Tiruveṇṇainallūr even in the days of Rājarāja I whose inscriptions are the earliest found in the temple and in the *Dēvāram* hymns, and the god was named Kṛipāpurīśvara or Tiruvaruṭṭurai-Ālvār and Taḍuttāṭkondaruliya-Nāyaṇār, in commemoration perhaps of the great miracle in Saint Sundara's life

wherein god Śiva is reported to have claimed Sundara as his bond-slave and to have redeemed him from committing himself to a marriage. This incident is referred to in an incomplete record of five verses engraved on the wall of the *gōpura* (No. 464, App. B). If this inscription had been complete, we may have had some clue as to who composed these simple and beautiful verses and when they were engraved; but from the letters of the inscriptions the record does not seem to be more than 5 or 6 centuries old. In another inscription (No. 431 of App. B), a gift is made to the temple of a trumpet called "*Pichchan-enru-pūḍachchoṇṇān*", named so after an appellation of the god and connected with the story in the Nāyaṇār's life as given in the *Periyapurāṇam*, that god Śiva himself asked Sundara to begin the Tiruveṇṇainallūr-*padigam* (verse) with the word "*Pittā*" (mad man), which the saint had, in an angry mood, addressed to the god himself.

12. The temple of Aḷagiya-Nāyaṇār or Abhirāmēśvara at Tiruvāmāttūr has been sung upon in the *Dēvāram* hymns by all the three Nāyaṇmārs and also in the Tiruppugal of Arunagiriyār. The two poets Irattaippulavar named Ilañjūriyar and Muduśūriyar, who were the contemporaries of Villiputtūrār, have composed a beautiful *kalambagam* in praise of the god Aḷagiya-Nāyaṇār of this place and it is said that when they by an inadvertance described the temple as situated on the western bank of the river Pampā, the river did of itself divert its course so as not to falsify the infallible poets. This legend has perhaps some reference to a possible deflection in the river's course, which had happened during heavy rains at this time—a phenomenon which need not be wondered at with an insignificant river like the Pampā flowing over uneven country. The river Gaḍilam running its course in the same district has been notorious for such changes.

13. In the Chōla records copied in this year Parāntaka I is the earliest king represented. In No. 246 of Appendix B dated in the 31st year of his reign, Parāntaka I; and his daughter Viramādēviyār. as the wife of Gōvindap-Pallavaraiyar. It is not known who this son-in-law was and whether this marriage had any political importance.

14. Of the inscriptions belonging to Rājarāja I, copied mostly at Tiruvallam, Takkōlam and Ēmappērūr, there is none that furnishes any new valuable historical material except No. 218 of Appendix B, which states that Madhurtāntakan Gaṇḍa-rādittanār, who as we know already generally engaged himself in scrutinising temple accounts, made an enquiry into the management of the temple at Tikkālivallam, and learning that the temple lands had been misappropriated by the

Śivabrāhmaṇas of the temple, levied a compensatory fine of 74 *kalāṇju* of gold from them and supplementing it with some more gold from his own pocket deposited the full amount for interest with the village assembly of Mandiram *alias* Jayamēru Śrīkaranamaṅgalam, which was a *dēvadāna* and *brahmadēya* of Tūy-nādu. This interest which was collected at $\frac{1}{8}$ *kalāṇju* of gold on every *kalāṇju* (i.e. at 12½ per cent per annum) was left with the Śivabrāhmaṇas of the temple for conducting the seven days' festival in the month of Mārgaḷi and for providing offerings to the god. The four *vāriyars* of Tikkālivallam, the two *vāriyars* of Mandiram and two *kaṅḡānis* had to look after the expenditure. A similar event is recorded in No. 219

Rājarāja I.

of Appendix B in which it is stated that Araiśūrudaiyāṇ Īrāyiravaṇ Pallavaṇ *alias* Mummudiśōla Pōṣaṇ of Araiśūr who is already known to us from the inscriptions of previous years as one of the *perundanam* (nobles) of king Rājarāja's court and who was the trustee of the temple at Tiruvallam, increased by careful audit, its existing income in paddy, by an additional income of paddy as measured by the *ennālikkāl* which was not unequal in capacity to the *sōliyam*, and which was collected from the committee in charge of the *dēvadāna* lands of Mandiram. A queen of Rājarāja called Sōlamādēviyār, daughter of Tittaipirāṇ, is mentioned in record

No. 223 of the same appendix. It is noteworthy that in No. 520 of Appendix B a record of the 14th year of Rājarāja (A.D. 999), a maid-servant of the royal household called Kāmadēvi *alias* Paravai Naṅgai, daughter of Pratimādēvi *alias* Vantondattādi, figures as the donor. *Vanṇonda* is one of the many surnames of the saint Sundaramūrti-Nāyaṅār which occurs in the *Dēvāram* as having been earned by him on account of his wrangle with god Śiva, who had come in the guise of an old Brahman to claim him as his slave. The same name is said to occur in another epigraph of Rājarāja I at Tiruviḍaimarudūr in the Tanjore district (*Sendamīl*, Vol. III, page 321); and from this it can be inferred that the name of Sundaramūrti must have been held in great veneration even so early as Rājarāja's time.

15. Another instance of audit of temple accounts conducted in the 26th year of Rājarāja I by an officer of the king deputed for that purpose is recorded in No. 21 of Appendix C, which states that Taramulāṇ Korraṇaṅgi of Śirudāmanallūr, a village in Vēśālippādi, called together the village assembly and the residents of Tiruvā-māttūr and declared that the paddy due to the temple as interest and *sālābhōgam*

Change in grain measures.

should be measured as usual, but that the quantity that had to be measured by the *Rājakēsari* should be measured by the *Vidiviṭaṅkaṇ-marakkāl* instead. The midday service of the god of Tiruvā-māttūr in the name of Jayaṅgaṇḍaśōla, (i.e.) Rājarāja I was to be conducted in addition to the other services already in vogue in the temple, from the surplus income of nearly 213 *kalam* of paddy that arose from measuring it by the *Vidiviṭaṅkaṇ-marakkāl* instead of by the *Rājakēsari*.

16. Two other inscriptions which come from Tenṇēri (Nos. 240 and 241 of Appendix C) dated in the 11th year of the same king are interesting, in that they record that the village assembly of Uttamaśōla-chaturvēdimāṅgalam met in the temple

Qualification for membership in the village assembly. and laid down that only those who were capable of reciting the Mantra-brāhmaṇa (hymns and Brāhmaṇas) could

be elected as members of the village supervision committee (*ūr-vāriyam*) and could take part in the deliberations of the village assembly. No. 240 of Appendix C which was the later of the two by 56 days, further stipulates that those who were guilty of misappropriating property belonging to Brahmans and of other heinous crimes (not specified) were not eligible for such privileges in the village and that any one chosen in contravention of these rules would be accorded the same punishment as was usually meted out to transgressors of royal orders. Similar rules of membership had been formulated at different times and they have been noticed in the reports of previous years.

17. Of the few inscriptions belonging to Rājādhirāja I which begin with the historical introduction, '*tiṅgalērtaru*' etc., No. 262 of 1921, which is dated in the 36th year of Vijayarājēndradēva (i.e.), Rājādhirājadēva I extends the king's reign

Rājādhirāja I.

further by one year. Takkōlam is called Irattapādikōṇḍaśōla-puram and it is stated to have been a city in Paṇmā-nādu, a subdivision of Pagaimechchigan-da-kōttam, and must therefore have been in Chōla times a more important place than the insignificant village, that it now is. One of the temple Brahmans figuring in this record is called Kambaṇ Vikramādittāṇ.

18. Another record, No. 239 of Appendix C, states that in the [3]2nd year of Rājakēsari-varman *alias* Uḍaiyār Rājādhirājadēva "who took with an army the head

of Vira-Pāndya, the Śālai of the Chēra and Ilaṅgai (Ceylon),” Vīranārāyaṇa-Mūvēn-davēlār the *adhikārin* convened a general meeting of the great assembly of Uttamaśōla-chaturvēdimāṅgalam in the hall called Rājarājan, and after giving a patient hearing to the representation made by the village assembly, that the original survey and classification of the village

Resurvey and reassessment of lands conducted at the request of the village assembly. lands was in a chaotic condition, reclassified these lots, reassessed them properly, and instructed the assembly to have this order engraved on the walls of the temple of Uttamaśōlīśvaram-Uḍaiyār at Tenṇēri. It was also decreed that only the excess of land ascertained by the resurvey should be assessed and not more.

19. The records of Kulōttuṅga-Chōla I of this year are large in number and range from the 10th to the 49th year of his reign. Of these No. 230 of Appendix B, dated in the penultimate year of his reign, states that Aḥchapidāraṇ Gaṇapati-

Kulōttuṅga-Chōla I. Nambi alias Alagiya-Pāndya-Pallavaraiyaṇ, a captain in the regiment of

Irumudiśōlat-terinda-villigal who had colonised at Bānapuram (Bānāvaram near Sholingur Road Railway Station), a city in Perumbānappādi, which was a district of Jayaṅgaṇḍaśōlamāṇḍalam presented some women of his family as *dēvaradiyār* for service in the temple of Tiruvallam-Uḍaiyār, after branding them with the Śūla (trident)-mark in token of their having been set apart for a life of service and devotion to god. From this, it is evident that the class of *dēvaradiyār* had not degenerated into the immoral level that it represents now in society, and that ladies were dedicated for a spiritual life of divine service. Similar to the above in matter is the record No. 141 of Appendix C, which however gives the additional piece of information that some of the *dēvaradiyār* belonging to the temple at Tirukkālatti had been forced into the royal household and that on a representation made to the king by an officer about this, the king was pleased to send away these women from his palace and to revert them back for service in the temple. It is noted that these women had been branded with a distinguishing mark (*ilaichchinnai* = Skt. *lāñchhana*) as belonging to the king's retinue which had to be erased before the *śūla* mark could be branded (?) on them to signify their restoration to the temple service.

20. In one of the inscriptions belonging to Vikrama-Chōlādēva, No. 554 of Appendix B, there is an example of how accidental homicide was punished in former times. It records that Palli Ponninādālvāṇ and Vānarāyappēraraiaṇ, two watchmen of the temple at Pullamaṅgalam, were bitter enemies and that when during a fight between them, the son of the former was accidentally killed by the latter, the culprit in the absence of adequate compensation was obliged to burn at his expense a lamp in the Siva temple at Pullamaṅgalam for the merit of the deceased boy. In two records of this king Nos. 100 and 102 of Appendix C are mentioned two members of the Pottappichchōla family of the Telugu Chōḍa chiefs, namely :—

(1) Vimalāditya alias Madhurāntaka-Pottappichchōlaṇ, son of Siddhiyaraśa and

(2) Kaṇṇaradēva alias Rājēndraśōla-Pottappichchōlaṇ, son of Kāmarasa.

Of these Vimalāditya occurs in Nos. 579 and 584 of 1907 as a feudatory of Vikrama-Chōla, while Kāmarasa, father of Kaṇṇaradēva of No. 102 of Appendix C is identical with the Kāma-Chōḍa mentioned on page 135 of the *Annual Report* for 1915-16.

It is interesting to note that the temple at Kālahasti was in the 12th year of Vikrama-Chōla (A.D. 1129-30) the recipient of gifts from several members of the Goṅka family of Velināḍu (i.e., Velanāṇḍu), who are :—

(1) Śōlayaṇ alias Rājēndraśōla-Gāṅgaiyarājaṇ (No. 112 of Appendix C),

(2) His son Goṅkaiyaṇ (No. 103 of Appendix C), and

(3) Daṇḍanāyaka Goṅkaiyaṇ, the brother-in-law of Rājēndraśōla-Gāṅgai-rājaṇ, son of Nandinārāyaṇ (No. 111 of Appendix C).

Of these No. 1 is clearly the Velanāṇṭi chief Chōḍa, son of Goṅka (I), who was a contemporary of Vikrama-Chōla and who is known to have had the name of Rājēndraśōla-Goṅkairājaṇ, in honour of his overlord Kulōttuṅga I, who was also called Rājēndra-Chōla (II) as a member of Chālukyan dynasty (vide paragraph 63 on page 110 of the *Annual Report on Epigraphy* for 1920-21). No. 2 is Goṅka (II), son of Chōḍa, whose reign lasted from A.D. 1133 to 1157. It is natural that his gifts to

the temple should have been made in a record of Vikrama-Chōla, for it was only at a later time that he acquired supremacy over a large tract of land from Kālahasti to Ganjām (page 3 of the *Annual Report on Epigraphy* for 1893-94). Rājendraśōla-Gonkairājan who is mentioned in No. 111 of Appendix C, is called the son of Nandi-mārāya (i.e., Nannirāja), whereas the real relationship is that of grandson—vide. *Epigraphia Indica*, Vol. IV, page 35.

21. No. 95 of Appendix C records that Kēttan Ādittan *alias* Maṅgalūr-Nādālvār, a servant (*kaṇmi*) of Kulōttuṅgaśōla-Karuppārudaiyār, a Chōla captain, having died, his sister had a likeness of him cast in metal (*tarā*) and placed it in the temple of Kālahasti with a lampstand attached to the image for burning a lamp before the god. This is very probably represented by the figure in No. 725 of Appendix D, reproduced on plate I. This statuette has no connexion with the metal figure mentioned in No. 168 (a) of Appendix C, as a gift of Uḍaiya-Nambi in the reign of the same king. Two of the inscriptions of Kālahasti furnish the names of two captains of the Chōla army, viz., Arayan Rājendraśōlan *alias* Rājanārāyaṇa-Munaiyadaraiyar of Kōttūr and Kulōttuṅgaśōla-Karuppārudaiyār. Of these Karuppārudaiyār appears to have been a family, subordinate to the Chōla crown, who held sway over a small territory in the South Arcot district. Their vassal position is indicated by their assumption of the names of their Chōla overlords, before their own names, e.g., Vikramaśōla-Karuppārudaiyār in No. 155 of Appendix C, and Rājādhirāja-Karuppārudaiyār in No. 316 of 1913.

22. The next king Rājarāja II is represented by quite a small number of inscriptions, and of these only No. 146 of Appendix C dated in his 9th year is noteworthy because of its mention of a certain Āriyan Padumāraṇ *alias* Kattimāṇ of Kāsmīrapuram, who has already figured in No. 369 of 1911 as having made a gift

Gifts made by a native of Kāsmīrapuram.

of buffaloes to the temple at Tiruvorriyūr in the 17th year of the same king.

23. Among the incipations of Kulōttuṅga-Chōla III, (without any historical introduction), No. 315 of Appendix B is important because of the reference in it to Tiruvarāṅgattamudanār of Mūṅgiṟkkudī, who is stated to have been tending a flower-garden, called Katakkattuganḍan at Periyakōyil (i.e., Śrīraṅgam) and for whose subsistence a gift of land was made in the 3rd year of Kulōttuṅga-Chōladēva. We learn from the *Guruparamparāprabhāva*, that an individual of the same name,

Tiruvarāṅgattamudanār a disciple of Rāmānuja.

Tiruvarāṅgattamudanār (also called Periyakōyil-Nambi), hailing from the same village Mūṅgiṟkkudī was an

archaka in the temple of Raṅganātha at Śrīraṅgam and was at variance with the great Rāmānuja, who is popularly believed to have lived from 1017 to 1137 A.D. It is also further stated that at the special desire of god Raṅganātha, Rāmānuja won over this Nambi to his fold, through the agency of Kūrattālvār, the foremost of his disciples. *Rāmānuja-Nūṛrandādi*, a poem of one hundred verses in *Kalitturai*, which was composed by the new convert as expressive of the gratitude which he felt for his *guru* has acquired so much merit that it is called the *Prapannasāvitri* of the Vaishnavas and is sung in the Śrīraṅgam and other temples after the recitation of the *Iyarpā*. The above record which is dated in the 3rd year of Tribhuvanachakravartin Kulōttuṅga-Chōladēva may belong, in all probability, to the reign of Kulōttuṅga III (= A.D. 1180), more than forty years after the demise of the great Vaishnava teacher and possibly to a time when Tiruvarāṅgattamudanār was a confirmed Vaishnava, who thought that the highest bliss was in the service of god in the form of rearing a flower-garden for divine service. The local Chēdi chief Rājarāja-Chēdiyarāyan figuring in this inscription helps us to identify the king of this record with Kulōttuṅga III because he appears as a donor in an inscription belonging to him (No. 341 of Appendix B) which begins with the historical introduction “*puyal vāyppa*” etc., and in another of Tribhuvanachakravartin Rājarājadēva III (No. 318 of Appendix B). No. 346 of Appendix B again is another such gift of land for their merit by the residents of Tirukkōvalūr for the maintenance of Rājamahēndra-Nāmbi of Idavai, a Śrīvaishnava Brahman of Tiruvarāṅgam who was tending a flower-garden called Kōvilalagan at Śrīraṅgam for supplying flowers to the god Śrī Raṅganātha. This record, which is dated in the 19th year of a Tribhuvanachakravartin Kulōttuṅga-Chōladēva, cannot be attributed to Kulōttuṅga II as this king is

known to have had a reign of only 13 years, nor can it be ascertained if the Rājamahēndra-Nambi of the record was a contemporary of Tiruvarāṅgattamudanār. No. 123 of Appendix C which mentions Gonkaiyaṅ *alias* Kulōttuṅgaśōla Gonkarājaṅ of Velinādu is dated in the 13th year of a Tribuvanaachakravartin Kulōttuṅga-Chōladēva and has therefore to be taken to belong to Kulōttuṅga II, since Gonka II was a contemporary of this Chōla king.

24. Of the inscriptions belonging to Rājarāja III, almost the last of the Chōla kings, No. 199 of Appendix B gives for him the regnal year 41, which is the highest hitherto discovered for him. The statement made on page 35 of the *Gazetteer* of the South Arcot district that

Rājarāja III.

Rājarāja III may have died in A.D. 1243

before Kōpperuñjīngadēva declared himself sovereign, is therefore incorrect. Many other records dated in the 32nd and 33rd years of his reign have been copied at Tiruvannāmalai and in the Tanjore district.

Nos. 480 and 481 of Appendix B, two complementary records of the same king dated in the 16th year of his reign (A.D. 1232) would seem to offer some interesting information about a marriage pact made between two local chiefs; but as some stones belonging to these inscriptions have been removed when the temple was last repaired, definite details are not extractable. It would appear that Kūdal Ālappirandān Mōgaṅ *alias* Kādavarāyaṅ had a daughter called Ātkonḍanāchebi, who had originally been betrothed (or married?) to Ākāraśūraṅ *alias* Kōvalarāyaṅ and that owing to some misunderstanding and suspicion in the family, the nature of which is not clear, the latter's brother Rājarāja-Chēdiyarāyaṅ of Kiliyūr took over the woman as his wife assuring that all enmity and suspicion shall thenceforth be set at rest and had this compact engraved on the temple at Tiruvennainallūr. Kūdal Ālappirandān Mōgaṅ *alias* Kādavarāyaṅ has been mentioned in No. 423 of Appendix B, as the elder brother of Kūdal Ālappirandān Araśanārāyaṅ *alias* Kādavarāyaṅ, who has been identified with one of the Kōpperuñjīngas of the later records.

25. In another epigraph (No. 536 of Appendix B) belonging to the same reign, it is mentioned that the great village assembly at Nidūr in the Tanjore district convened a big meeting of the *nāttār*, *kuṭumbar* and *karaiyār* in the Pugalābharana-Pillaiyār temple at Rājasikhāmaṇi-chaturvēdimāṅgam, a village in Tiruvindalūr-nādu, and passed resolutions relating to the levy of certain taxes, to the effect, that 22 *kāsu* should be assessed, as formerly, on every $\frac{1}{32}$ of a *vēli* of land for a single crop, while *vettikkāsu* and *vinīyōgam* were fixed at 5 *kāsu* and 1 *kāsu* respectively. It was also stipulated that none but the ruling king should demand taxes from them, that they should supply coolies at the rate of one man for every *kāni* of land cultivated for carrying the paddy to its destination, and that some other agricultural contingencies should be met in the manner specified in the record. At Siyāttumaṅgai in the Tanjore district, six inscriptions of this king were copied in the temple of Tiruvayavundi-Uḍaiyār, who has been eulogised in the *Devāram* hymns by the saint Tirujñānasambandar. No. 76 of Appendix C mentions that, as a charity for keeping a watershed on the bank of the Mudigondaśōla-pērāru, which had been made in the 13th year of his reign was not begun till the 15th year, the assembly took up the charity and arranged for its maintenance. Siyāttumaṅgai is called Śrī-Śāttamaṅgalam in all the six inscriptions copied at that village and it is also the name occurring in the *Devāram*. In the *Periyapurāṇam* it is stated to have been the place where Saint Tirunilanakka-Nāyaṅār and his wife worshipped God and attained salvation. It is not known if the variation to the present name of the village was a gradual phonetic change or has any histeric connection with the legendary derivation attached to it, namely that the saint's wife cured with her saliva, the small boils which god Ayavundi-Uḍaiyār of the temple exhibited on his head, as having been caused by a spider's bite, so as to test her devotion to him (śi=pus, āttu=curing, maṅgai = lady).

THE PANDYAS.

26. The kings of this dynasty represented in this year's collection of inscriptions are only those of the Medieval period. Of these the earliest seems to be

Tribhuvanachakravartin Sundara-Pāṇḍya whose inscription, No. 561 of 1921, is dated in his 8 + 1st year. The details of the date given in the record work out correctly for A.D. 1224 (June 3), which make it assignable to Māṇavarman Sundara-Pāṇḍya I.

27. Of Jaṭavarman Sundara-Pāṇḍya there are a few inscriptions, the date given in one of which (No. 303 of 1921) works out for A.D. 1259, thus enabling us to identify the king with Jaṭavarman Sundara-Pāṇḍya I. Nos. 305 and 405 of 1921, are dated in the reign of another king of the same name and we may have to identify him with Sundara-Pāṇḍya II, who ascended the throne in A.D. 1277, from the astronomical details supplied by them. No. 80 of 1922, gives the name of a certain chief (*arasu*) Malaippērumāl Parākrama-Pāṇḍya Irūṅōlar, son of Tirunatta-Perumāl Irūṅōlar, which perhaps suggests that the king meant was the successor of Parākrama-Pāṇḍya; the details of date are fairly correct for the 16th year of Jaṭavarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303.

28. No. 416 of 1921, which is dated in the 13 + 3rd year of Jaṭavarman Sundara-Pāṇḍya is an interesting record which mentions some boundary disputes regarding the lands belonging to the temples of Nālmuganāyanār, Munaiyadiśvaram-uḍaiya-Nāyanār and Arhadēvar (Arhat-dēva) between the authorities of the Tiruvadi temple, the Māhēśvaras and the citizens. The boundaries had been settled on three occasions previously. The first settlement was made in the 10th year of Vīra-Pāṇḍya (called Malaippināk-kariya-Perumāl) to which the villagers did not then agree, while the second and third revisions made later were not accepted by the Māhēśvaras and the temple authorities. The matter was lastly enquired into in the 13 + 3rd year and settled by Uḍaiyār Kāliṅgarāyar, Nāraśiṅgadēvar, Tirumañjanamaḷagiyār and Viśvanāthadēvar. The mention of Kāliṅgarāyar, as the officer of the king, makes us suspect that the inscription may be referred to Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 (vide page 156 of the *Annual Report* for 1918) and the Vīra-Pāṇḍya mentioned above would then be identical with Jaṭavarman Vīra-Pāṇḍya III of date A.D. 1296-1342.

29. Of king Māṇavarman Śrīvallabha there are two inscriptions in the year's collection, both dated in his 33rd year. The astronomical details given in No. 414 of 1921 yield the date A.D. 1340, September 22. It mentions a certain chief Nāyanār Malaipperumāl Vikrama-Pāṇḍya Tonḍaimānār, son of Tāyilumnalla-Perumāl Tonḍaimānār. Reference is also made to the coin *Virachampan-panam*.

30. There are two inscriptions of king Jaṭavarman Vīra-Pāṇḍya, (Nos. 406 and 430 of 1921) the former to be assigned by the details of date given therein to the reign of king Jaṭavarman Vīra-Pāṇḍya, the conqueror of Īlam, who ascended the throne in A.D. 1254, while the latter seems to belong to the next king of that name whose reign began in A.D. 1296.

31. Three records of Māṇavarman Vikrama-Pāṇḍya, beginning with the Sanskrit introduction "*Samastabhuvanaikavīra*," etc., come from Tiruvennainallūr. He was hitherto supposed to have ascended the throne in A.D. 1283. About this king, who also bore the surname *Rājākkalnāyan* (*Annual Report* for 1918, paragraph 45), Dewan Bahadur L. D. Swamikannu Pillai writes to me thus: "You have in some recent reports referred to A.D. 1283 as the commencing date for one of the Māṇavarman Vikrama-Pāṇḍyas, but I now think that this date, which I originally adopted from a suggestion in one of Mr. Venkayya's reports, must be given up and most of the dates supposed to belong to Māṇavarman Vikrama-Pāṇḍya of A.D. 1283 can now be transferred to the one of A.D. 1269-70 who is distinguished by the epithet. *Rājākkalnāyan*."

From No. 462 of 1921 we learn that the king Vikrama-Pāṇḍya had an elder brother, by name, Kulasekhara for whose merit an *agrahāra* was established. It may refer to king Māraṇvarman Kulasekhara I, who ruled between A.D. 1268 and 1310 and who is represented this year by a single inscription (No. 539 of 1921) dated in his 37th year.

32. No. 564 of 1921, which belongs to king Jaṭavarman Parākrama contains details which suggest two dates, A.D. 1324, December 17, and A.D. 1368, December 11, for his 10th year. Hence the record may be assigned either to Jaṭavarman Parākrama-Pāṇḍya, whose initial date has been fixed by Mr. L. D. Swamikannu Pillai as A.D. 1315 or to the Parākrama-Pāṇḍya, whom Dr. Kielhorn assigns to A.D. 1357 (*Ep. Ind.*, Vol. IX, page 228).

33. No. 407 of 1921 is a document of the time of an unspecified Parākrama-Pāṇḍya, which records that the right of collecting taxes on certain items of produce was conferred by the king on a certain Vijayadēva as a remuneration for his duties of *pāḍikāval* (village watch). Remuneration of the village watchman (*pāḍikāval*). It was collected at the rate of one *kalam* of paddy on every *mā* of wet land and one *panam* on the same area of dry land, 1/16th *panam* on every areca palm, 5 *panam* on every *mā* of land which produced sugarcane, *kolundu*, ginger, gingelly and plantain, and 2 *panam* a year for every house (*rāśal*).

34. No. 6 of 1922, belonging to the 15th year of Māraṇvarman Vira-Pāṇḍya, mentions the tax-free village of Urattūr alias Rājakkāṇāyanallūr. Rājakkāṇāyan is a well-known epithet of Māraṇvarman Vikrama-Pāṇḍya of A.D. 1269 (see para. 31 above). The date can be verified almost correctly for A.D. 1348, which would then agree with the initial date of Māraṇvarman Vira-Pāṇḍya, A.D. 1334, while two other inscriptions of the same king (Nos. 494 and 495 of 1921) dated in his 18 + 1st year appear to fall in A.D. 1353 but certain details in them seem to require correction. None of these dates is quite satisfactory from the point of view of the initial date assigned to this king by Mr. L. D. Swamikannu Pillai, A.D. 1334, from other inscriptions, No. 481 of 1916, etc.—vide *Ephemeris*, Vol. I, Part II, Section (ii), page 110. A certain officer of the king or chief called Inakkunalla-perumāl alias Dēvēndravallabha Brahmādhiraṇḍya of Duviṣeyamaṅgalam in Śēravaṇmāḍēvi-chaturvēdimāṅgalam who according to this inscription, buys some land from the assembly of the place, also figures in an inscription of the 18 + 9th year of Parākrama-Pāṇḍya, who can be none other than Jaṭavarman Parākrama who ascended the throne in A.D. 1314 (*Ep. Ind.*, Vol. XI, page 264) as evidenced by the characters of the present record which belong to the 14th century. There is also another inscription of the 10th year of Parākrama-Pāṇḍya in this year's collection (No. 564 of 1921) which can be clearly attributed to him, since the details given therein correctly work out for A.D. 1324.

35. Most of the inscriptions referring themselves to kings mentioned merely by the name (or title) Kōṇēriṇmaikōṇḍāṇ can be assigned to the particular kings, on the strength of the information recorded in them. Thus Nos. 489 and 501 of 1921 and No. 59 of 1922 can be safely supposed to have been issued in the reign of Māraṇvarman Vikrama-Pāṇḍya of A.D. 1269, as mention is made in them of the service called Rājakkāṇāyan-*sandi* instituted in the king's name in the several temples. For a similar reason can No. 57 of 1922 and No. 504 of 1921 be placed in Parākrama-Pāṇḍya's reign, the former mentioning Parākrama-Pāṇḍya-*sandi* after the king and the latter Āchāradhiraṇ-*sandi* after the surname of his officer Dēvēndravallabha Brahmādhiraṇḍya mentioned above.

36. No. 334 of 1921 records the institution of the Vikrama-Pāṇḍya-*sandi* in the king's name. It is not clear who this Vikrama-Pāṇḍya was. Similarly, about the king mentioned in No. 46 of 1922 from Tiruvāmāttūr, which registers the gift of a village as *adhyayanāṅga* to 24 Brahmins who were wellversed in the Vēdas and the Śāstras and who were clever exponents of these, for service in the temple, after Village granted for maintenance of scholars.

renaming it as Viradamuditta-Pāṇḍya-chaturvēdimangalam after the surname of king Vikrama-Pāṇḍyadēva. The donor is a certain chief or officer named Vikrama-Pāṇḍya Mahā[bali] Vāṇarāya-Nāyaṇār, who, to judge from the close similarity of names, might be a relation of the king himself or of Parākrama-Pāṇḍya Māvalivāṇādhiraṇḍya mentioned in the *Annual Report* for 1916, page 123, as the 'son' of Jaṭavarman Sundara-Pāṇḍya. It seems also probable that this chief was a late member of the Bāṇa family subordinate to the Pāṇḍya king and figuring as his officer. The term 'son' in the other case might have been used as a term of endearment.

37. Another inscription (No. 328 of 1921) mentions an image of Vishnu called Ellantalaiyāṇaperumāl set up by king Sundara-Pāṇḍya in the name of his elder brother. In the *Annual Report* for 1913, page 114, it has been remarked that Ellantalaiyāṇaperumāl might be the surname of Jaṭavarman Sundara-Pāṇḍya I. But the present epigraph shows that the surname is not that of Sundara-Pāṇḍya, though it is not clear who his elder brother was that bore it. Vikrama-Pāṇḍyanallūr is mentioned as one of the boundaries of the village granted. We get however a new surname for Sundara-Pāṇḍya, viz., Ranaśingarākshasa in No. 329 of 1921 which mentions an *agrahāra* called Ranaśingarākshasa-chaturvēdimangalam as having been established in his name.

In the *Annual Report* for 1918, page 156, it has been shown that Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 had the surname 'Kōḍanda-rāma' associated with which surname we find services instituted in several temples and that his star of nativity was Pushya. No. 415 of 1921, which belongs to the 13+1st year of Kōṇēriṇmaikonḍāṇ, refers to a similar service instituted for the merit of the king and a festival in the temple at Tiruvadi annually celebrated in Vaigāśi on the day of Pushya, which, the inscription says, was the king's star. This shows that the record belongs to this Jaṭavarman Sundara-Pāṇḍya. This inscription incidentally refers to some land that was assigned for the king's army.

THE PALLAVAS.

38. The year's collection does not contain any important records of the early Pallavas. A mutilated epigraph of the Gaṅga-Pallava king, Dantivikramavarman, has been copied at Vayalaikkāvūr (No. 256 of Appendix C) and two records belonging to Nripatuṅgavarman have been copied at Tiruvadi. In one of the latter two, (No. 361 of Appendix B), the donor named [Pāṇḍi] Varaguṇa-Mahārāja who is reported to have made a gift of gold to the *nagarattār* (merchants) of Adhirāja-māṅgalyapuram for a perpetual lamp to the god at Tiruvadi has to be identified with the Pāṇḍya king Varaguṇa-Mahārāja, who ascended the throne in A.D. 862 and who was a contemporary of the Gaṅga-Pallava king Nripatuṅgavarman (A.D. 854 to 880).

39. The later Pallava Kōpperuṇjīngadēva figures both as a subordinate of the Chōḷas in the records of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III under the name of Kūḍal Ālappiṇḍāṇ Araśanārāyaṇa *alias* Kāḍavarāyaṇ (No. 391 of 1921) and later on as an independent sovereign who issued grants in his own name. Of these No. 286 of Appendix B, which appears to have been issued in the 5th year of an unspecified king (probably Rārarāja III), gives a string of *birudas* in Sanskrit

Kōpperuṇjīṅga.

describing some of the achievements, of Kōpperuṇjīngadēva among which occur his claims of supremacy over the Chōḷa, Kārṇāṭa, Pāṇḍya and Āṇḍhra kings which are also made in his inscription at Tripurāntakam (Kurnool district). The extent of his southern dominions seems to be indicated by his titles *Kshīrāpagāḍakshīṇa-nāyaka*, *Pennānadīnātha* and *Kāvērīkāṁuka*, while we know of his northern advance as far as Drākshārāma (*Ep. Ind.*, Vol. VII, page 167). His donations to and interest in the temple at Chidambaram, which are expressed in the title *Kanakasabhāpati-sabhā-sarvakārya-sarvakāla-nirvāhakah* are confirmed by the records found in that temple purporting to be his orders to his agent Śōlakkōṇ. His heroism is described in his surname *Khaḍgamalla* in this inscription, and *Vāḷbalapperumāl* in No. 480 of 1902, while *Bharatamaila* and *Sāhityaratnākara* connote, if they are not mere poetic fancy, his culture and refinement.

No. 463 of Appendix B which mentions a Kāḍavarāya named Araśanārāyaṇa Ālappiṇḍāṇ Virasēkharāṇ is an exact copy of inscription No. 74 of 1918 engraved in the *gōpura* of the Śiva temple at Vriddhāchalam and its contents have been reviewed in the *Annual Report* for 1917-18.

40. It has been suggested that there might have been two Kōpperuñjīngas related to one another as father and son, and that the younger has perhaps to be identified with Mahārājasimha of the Tripurāntakam inscriptions (See *Annual Report* for 1906, page 46). The Alagiyaśīyaṇ whose relationship to the ruling king is not mentioned in No. 285 of Appendix B, a record dated in the 5th year of Sakalabhuvanachakravartin Kōpperuñjīngadēva must have been a son of Mahārājasimha *alias* Kōpperuñjīngadēva. He made some munificent donations in Āttūr for building the southern *gōpura* of the Chidambaram temple, as a structure of seven storeys. No. 486 of 1902, a record of the same king copied at Tiruvannāmalai, also mentions a son of Kōpperuñjīngadēva called Kādavarāyaṇ and attributes to him certain buildings in, and other gifts to, the temple of that place; but it is difficult in the absence of definite evidence, to suggest whether the two individuals were identical or different. From the 8th year of the reign of Kulōttuṅga-Chōladēva III (A.D. 1185) wherein Avañiālappiṇṇandāṇ Kādavarāyaṇ figures, to an independent Kōpperuñjīnga whose highest regnal year as hitherto discovered is 35, corresponding to A.D. 1277 on the calculation that he ascended the throne in A.D. 1243, there is an interval of over 90 years, which is an impossibly long reign for a single sovereign. The inscriptions which appear in the name of Kōpperuñjīnga have therefore to be assigned with some caution. No. 423 of Appendix B states that Ālappiṇṇandāṇ Araśanārāyaṇ *alias* Kādavarāyaṇ had an elder brother called Ālappiṇṇandāṇ Ēliśaimōgaṇ *alias* Kādavarāyaṇ, while No. 511 of the same Appendix mentions Araśālvār, as an elder sister of Ālappiṇṇandār Alagiyaśīyar of Perugai.

THE VIJAYANAGARA KINGS.

41. The earliest king of this dynasty with a definite date represented in the records of this year is Kampana-Uḍaiyar II, son of Bukkaṇa-Uḍaiyar. No. 203 of Appendix B, dated in Śaka 1283, refers to a gift of taxes made by his chief officer *Mahāpradhāni* Sōmappa-Uḍaiyar. This chief is very probably identical with Sōmappa-Ṭannāyaka who, in a record from Maḍam, in the Wandiwash taluk, North Arcot district (No. 267 of 1919) appears as the *Pradhāni* of Kampana and is eulogised in another record from the same place (No. 268 of 1919). The order of

Kampana II and his officer Sōmappa-Uḍaiyar. the *Mahāpradhāni* to the village and the concerned temple was personally conveyed by a certain Aḍaippam Nāgappa who is said to have come as the *āṇvālu* which in Telugu means 'evidence or credentials'. Evidently Nāgappa conveyed the royal order and had it engraved and enforced. The *āṇvālu* seems to have corresponded to the *āṇṇapti* of the much earlier Eastern Gaṅga and Chālukya grants. The free colonisation of the *maḍaivilāgam* (temple precincts), said to have been authorized by this record was not absolutely free of taxes. It was subject to taxation but the taxes were not collected by the king. They were given over to the temple for its benefit. The record shows that temple precincts (*maḍaivilāgam*) were subject to the control of the king who had the power to dispose of the taxes payable by the settlers. Some of these were *pēṛkadamai*, *tarikkadamai*, *āyam* (tax on or share of profit), tax of a *paṇam* on each house or house-site (*maṇai*), and portal entrance (*vāśal*), tax on sales, (*viṇṇapaṇam*), duties on oil-mills, and duties levied on the shepherds.

No. 204 of Appendix B, belonging to the same king, seems to suggest that the *maḍaivilāgam* mentioned above was named after the same officer Sōmappa-Uḍaiyar. His name was also perpetuated by the institution of a service (*śandi*) called after him (No. 45 of Appendix C). The trustees of the temple by this record leased or farmed out the various taxes to the local *kaikkōlas* (weavers) on the condition that they should pay them at the rate of six *paṇam* per loom per annum once for all. No. 40 of Appendix C, dated in the same year, registers the gift by an Uḍaiyar (probably Sōmappa-Uḍaiyar) to the trustees of the Alagiya-Nāyaṇār temple, a village as a tax-free *dēvadāna* for lamps, festivals, etc. The gifted village included land which was previously given for supplying husked rice to, and was therefore a *dēvaṭāna* in the enjoyment of, the temple of Vināyaka (Pillaiyār) at a place called Vayalanallūr. Why this *dēvadāna* was transferred to the temple of Alagiya-Nāyaṇār is not stated or suggested. Whether the Pillaiyār temple became defunct now or whether the Pillaiyār's *dēvadāna* was to be hereafter administered by the trustees

of the Alagiya-Nāyanār temple is not clear. Most probably the latter was the case. Another instance of temple lands changing hands (by sale) is furnished by No. 45 of Appendix C.

42. No. 373 of 1921 dated in Śaka 1292 records the sale of a village for 250 *Virachampan-guligai*. The coin was evidently issued by the Chōla prince Virachampa, who reigned about Śaka 1236, i.e., within half a century before Kampana's

Coin *Virachampan-guligai*. A village or town called Māmala-puram is mentioned with the surname Jananātha-nallūr, evidently named after the king after whom the Jananātha-nagarī of the Tēki plates of Rājarāja-Chōdagaṅgadēva (*Ep. Ind.* Vol. VI, page 335 and *South Indian Inscriptions* Vol. II, part V, *Intrn.*, page 9) was also named.

Another officer of Kampana named Duggana figures as a donor (in his official capacity) in No. 375 of Appendix B, dated in the same year. The village Sāttip-pattu was given as a *tirunāmakkāni* to the temple of Mudaliśvara. From No. 374 of the same appendix which is but a Kanarese rendering of this record *tirunāmakkāni* is found to correspond to the *sarvamānya* temple land.

43. The next king of this dynasty represented this year is Viruppanna-Udaiyar II or Virūpāksha I, who is known to have been in power from Śaka 1301 to 1322 or thereabout (*Annual Report* for 1907, page 72). No. 510 of 1921 dated in Śaka 1311, Śukla, wherein he is called Mahāmaṇḍalēśvara Vīra-Viruppanna-Udaiyar records a tax-free gift of the tolls of the village Malaiyanpattu for the benefit of god Vaikuṇṭha-Perumāi of Tiruvennainallūr. The record is useful in so far as it mentions the several taxes and duties previously realised from the village by the king but now made over to the temple, the chief of which were *araśupēru*, *talaiyārikkam* (dues paid to the village watchman) and *purambu*. The other taxes were the *dannāyakar-magamai* (contribution to the military commander),

Village revenue. *vettivari*, *iṇavari*, *tarippanam*, *tōṭṭap-puravu* (tax on garden lands), *āyam*, *sekkukadamai* (tax on oil mills) *ēriyin-avasaram* (tank dues), *nirupa-chchambadam* (pay of the *nirupa*, i.e., royal order-carrier) *darśana-kānikkai*, *pattayakānikkai*, *tōranakānikkai* and *kōṭṭaimagamai*. Most of these are not familiar to us. But their listing here is of use since it shows the several sources of the royal revenue at this period. The record is signed at the end by Gōpanna, who was evidently the conveyor and executor of the royal order.

The king's officer Nañjana is mentioned in Nos. 474 and 475 of Appendix B, dated in Śaka 1318 wherein his elder brother Virupana figures as the renovator of a tank near the Śiva temple at Tiruvennainallūr (Navanītapura). This Nañjana is identical with Nañjanaṅgal, the prime-minister of the king mentioned on page 163 of the *Annual Report* for 1918. He was the minister of the king in Śaka 1321 when his order contained in No. 284 of 1921 was issued. From the records of this year, we get the additional information that Nañjana was the son of a certain Viṭṭhalārya and the younger brother of Virupanna and that he belonged to the Kāśyapa-gōtra. Another officer of the king named Rāyasam Viṭṭana is already known to us from No. 106 of 1921.

In paragraph 41 above we have noticed the compounding of some taxes due by the *maḍaivilāgam*. The nature of some of these taxes is explained by No. 284 of 1921, which regulates the taxes that had to be levied on the concerned *maḍaivilāgam*. On the looms of the residents who owned lands, a *kadamai* of four *panam* and an *āyam*

Differential taxation. of two *panam* were to be collected (per annum) while on the looms of new settlers three-fourths of these rates were enforced.

44. King Vīra Bhūpati-Udaiyar, son of Bukka II by Tippāmbā (*Ep. Ind.* Vol. VI, page 330) who is known to have been in power in the Śaka years 1331, 1336 and

Vīra Bhūpati-Udaiyar. 1343 (*Annual Report* for 1907, page 72) is represented this year in two records, namely, Nos. 335 and 452 of 1921 in the former of which appears his officer *Mahā-pradhāni* Annadāta Udaiyar. This officer is not known hitherto. He ordered the gift as a *tirunāmatukāni* (land) to the god Tiruvidāikali-Nāyanār of Tirukōvalūr in

Śaka 1337 of the village Kinkinippādi. The several sources of revenue in the village were *mēlvāra* on wet lands, *kānikkai*, *śumai* on the dry lands (*puñjai*), tax of a *panam* on each portal (*vāsal*), *nattavari*, *vāsalvari*, *mīnvilai* (money realised from the sale of the tank fish), *māvadai*, *maravadai*, *kāśāyam*, *śekku* (-*kadamai*) and other kinds of *kadamai* and *kuḍimai*. The revenue realised under these many heads was granted to the temple wherewith its trustees had to conduct a service (*śandi*) called *Uḍaiyarsandi* probably named after the king for whose well-being the gift is said to have been made. No. 452 of 1921 which is dated in Śaka 1332 and so is earlier by five years than the above-noticed record registers the revival of a charity suspended for some time previously. Formerly the *nāttar* (people of the district) had given a deed authorising the collection of certain incomes in the *Valudilampattu-chāvaḍi*, to the treasurers of the temple of Ponnambalanātha. This income consisted of—

- (1) 1 *tūni* and 1 *padakku* of paddy on one *mā* of 500 *kuli* of wet land,
- (2) $\frac{1}{4}$ *panam* on one *mā* of dry land,
- (3) 1 *ulakku* of ghee per mensem on every herd of 20 cows owned by shepherds which was designated a *payir*.
- (4) 1 *ulakku* of gingelly oil (per mensem) on every oil-mill.

The above arrangement ceased to work after some time when the king Bhūpati-Uḍaiyar was pleased to revive the arrangement and restore this income to the temple for the future. The temple authorities in gratitude agreed to institute in the king's name an *avasaram* (offering) of curd rice to be conducted daily. This deed is signed at the end by three persons namely (1) Tirumunaippādi-nāttu-Vēlaṇ, (2) Periyānāttu-Vēlaṇ of Magadaimaṇḍalam and (3) Periyānāttu-Vēlaṇ of Irungōlappādi-nādu. These people set their signatures to the deed probably in token of consent as the representatives of the *nādu* (district) people who had given the original deed to the temple trustees.

45. Dēvarāya II is the next king of this line represented in three records of this year namely No. 270 of Appendix B, dated Śaka 1349, No. 207 of Appendix B, dated Śaka 1352 and No. 32 of Appendix C, dated Śaka 1367. Of these the first refers to an edict issued on a previous occasion in common with others sent to the famous religious centres of the time namely Kāñchīpuram, Kālahasti, Tiruvorriyūr, etc., communicating that all the dues to be paid to the king by the temple of Tiruvūral-Nāyaṇār, except *vibhūti-kānikkai*, were to be deposited in the temple treasury and utilised for the benefit of the temple itself. This is probably one of the instances of royal patronage directly extended for the maintenance of the temples. The said concession seems to have been recovered now by the temple on a representation made personally by the Māhēśvaras of the temple led by a certain Vayiravanāyaṇār, carrying with them as documents in evidence the *rāyasams* (royal orders) (formerly) issued by (1) Hariyappa Daṇḍanāyaka, and (2) Bhikshāvṛiti-Ayyaḡal and the *nirūpa* of Dēvarāya of Chandragiri. The king's younger brother Śrīgiri-Uḍaiyar figures in No. 207 of Appendix C, dated Śaka 1352 issuing the order in the name of the king. No. 32 of Appendix C is an instance of a gift of a village as *kuḍinīṅgādevadāna* to a temple with the rights of proprietorship assured to it without the right to disturb the existing tenants (and their heirs). Like a few other records noticed incidentally above, it details the several taxes and contributions realised from the *dēvadāna* village but unlike them it is of additional value in furnishing us with the total annual value of these several taxes which was but 12 *poṇ*. This, if it could be taken as the average, suggests that the assessment of the several taxes in coin and contributions in kind must have adopted a very low rate.

46. King Vijayarāya-Mahārāya is represented but by a single record this year namely No. 476 of 1921, dated in Śaka 1368, Kshaya, Tulā, śu. Friday 10, Dhanishṭā (=A.D. 1446, October 28) which registers a settlement regarding the taxes to be paid by the Iḍaṅgai and Valaṅgai classes. It says that the people were much oppressed and even forsook their original homes. This is therefore an order of the king issued on the same lines and with the same object as the inscription from Tirukoyilur reviewed in paragraph 55 of the *Annual Report on Epigraphy* for 1907. The same

two officers Nāgarasa and Annappa-Udaiyar mentioned in the said record occur in our record of this year also. The king has to be identified with either Mallikārjuna or another king of the name Vijaya who might have ruled for a short time between Dēvarāya II and Mallikārjuna whose earliest known year is Śaka 1369. From No. 32 of appendix C we see that Dēvarāya II was in power by A.D. 1446, March 18. The record under review gives the date October 28, A.D. 1446 for Vijayarāya. This suggests that Dēvarāya II must have died some time between these two dates if the conjecture made above could be substantiated.

47. Of Virūpāksha II we have but one record in this year, dated in Śaka 13[9]3 (No. 461 of appendix B). The astronomical details given in this inscription

Virūpāksha II. which are a bit damaged seem to work out correctly for 27th August A.D. 1470. Śāluva Narasiṃha, who was powerful as minister at this time appears in this record as well as his officer or agent Annamarasayya. This latter chief appears also in two other inscriptions (viz., No. 405 of 1911, dated in Śaka 1399 and No. 374 of 1917) in which Śāluva Narasiṃha figures as an independent king without mentioning the ruling sovereign Virūpāksha. In the records of this period the reigning king is indifferently mentioned or omitted, probably because of the real power remaining in the hands of Narasiṃha who almost eclipsed the king. So it does not appear reasonable to infer that the latter assumed independence and usurped the crown at this period.

48. Kumāra Mallikārjuna is mentioned in the inscription No. 473 of appendix B, dated in Śaka 1407, Viśvāvasu. If the sovereign was the same as the one mentioned in No. 212 of 1920, dated Śaka 1381, it is very doubtful if this king is identical with Mallikārjuna whose earliest year is Śaka 1369 and who would then have a reign of nearly 40 years. Kumāra Mallikārjuna has probably to be distinguished from Mallikārjuna and to be considered a later member of the family named after him.

49. There are nine inscriptions belonging to Śāluva Narasiṃha ranging in date from Śaka 1391 to 1411. The officer (*avasaram*) Annamarasayya who appears in No. 461 of appendix B, as mentioned above, is mentioned in Nos. 371 and 372 of 1921 and 8 of 1922. In the last of these records, the officer Annamarasa is stated to have remitted the taxes hitherto paid to the palace, viz. *vibhūti-kāṇikkai*, *jōdi*, *sūlavari*, etc., in favour of the temple of Aḷagiya-Nāyanār to help in the repair of the breached village tank, reconstruction of the temple, *mandapas*, *gōpuras* and *prākāras*, the re-peopling of the village and the conduct of the worship of the god in the name of the king. In No. 408 of 1921, dated in Śaka 1400, appears the commander (*dalavāy*) Īśvara-Nāyaka who is evidently the Tuluva ancestor of Krishnarāya. This record mentions also a disciple (?) of Aghōraśivāchārya, who was an *archaka* in the Ēkāmrānātha temple at Kāñchīpuram. A subordinate of Īśvara named Aramvalatta-Nāyanār restored the car festival which had been suspended for the previous 40 years, by building a new car and laying out the car-streets, for the god at Tiruvadi. An image of Aghōrāstra-Nāyanār of Tiruvannainallūr is also said

Image of Aghōrāstra-Nāyanār set up. to have been set up here on this occasion. No. 370 of Appendix B dated in Śaka 1401, records a charity founded by the individual mentioned above as the subordinate of Narasā-Nāyaka. Though Śāluva Narasiṃha is not mentioned as the ruling sovereign, the record belongs to his reign. Narasā-Nāyaka's subordinate position at this time is evidenced by No. 450 of appendix B dated in Plava (= Śaka 1404). Probably Īśvara-Nāyaka passed away making room for his son to succeed him at some time between A. D. 1478 April and A. D. 1479. Two other records (Nos. 470 and 492 of 1921) dated in Śaka 1555, Vibhava refer themselves to the reign of Śāluva Vīra-Narasiṃha Mahārāya. The date is too late for the king mentioned. They must be taken to be copies made in the said year, of earlier grants made originally in the reign of Śāluva Narasiṃha.

50. No. 330 of appendix B dated in Śaka 1427 records the royal visit of king Immaḍi Narasā-Nāyaka to the Viṣṇu temple at Tirukkōyilūr and his remission of

certain taxes hitherto due from it. The king mentioned here is evidently Immadi Narasimha, the son of Sāluva Narasiṅga, who is also mentioned in the introduction. A certain Immadi Narasayyadēva appears as an officer along with Viramarasayya-Pallavaraiyaṇ instructed by the king to have the order engraved and executed. Who this Narasayyadēva was, it is not possible to say definitely.

51. No. 13 of appendix C, dated in Śaka 1435, belongs to Krishnarāya. It records a gift made by his officer Karanika Maṅgarāsa. This is evidently the same as the officer mentioned in No. 426 of 1909 as the Viceroy of the king in the Tiruvadi-rājya. (*Annual Report* for 1914, page 99). From the mention of Sāluva Ariyava-Nāyaka made before his name in our record, we may perhaps infer that Ariyava (i.e., Hariyappa) was the father of Maṅgarāsa, who must have been a member of the Sāluva family. This same officer is mentioned also in Nos. 307 and 319 of appendix B and 184 of appendix C.

In No. 176 of appendix C, dated in Śaka, 1436 is mentioned a commander of the king named Mahāmaṇḍalēśvara Bhuvanaikavīra Timmarāya, son of Puṇḍūr Channarāja and brother of Vēdarāja of the Sōma-vamśa, Ātrēya-gōtra and Yajus-sākhā. Viruppāji-amman, daughter of Praudhadēva Mahārāja. The chief must have been a member of the Āravīti line. His wife Viruppāji-amman is said to be the daughter of Praudhadēvarāja Mahārāja who is probably the same as the 'Padea Rao' of Nuniz.

No. 469 of 1921, dated in Śaka 1555, Vṛisha (wrong) ascribes itself to king Krishnarāya for whom the date is too late. This may also be a copy of a grant made in the time of Krishnarāya (in the Vṛisha year = Śaka 1444) renewed later in the Śaka year 1555, like the two inscriptions Nos. 470 and 492 of appendix B noticed above when speaking of Sāluva Narasimha.

52. Records of Achyuta copied during this year range in date from Śaka 1452 to 1467. No. 376 of appendix B, dated in Śaka 1458, records a gift of land by the temple authorities at Tiruvadi made to the poet called Uddaṇḍa-Vēlāyudha Bhārati for composing a *kalāmbagam* (eulogy) upon the god of the place which was now celebrated in the temple for the first time (vide paragraph 9 above). In Śaka 1459, a subordinate of Achyuta, viz., Bhōgaiyadēvachōla-Mahārāja is stated to have opened a new street called Bhōgarāja-peruntiruvādi after him close to the *gōpura* of the temple at Tirukkōyilūr, with the sanction (*nirūpa*) of the king which was conveyed to him by Tirumalaidēva-Mahārāja (No. 356 of appendix B). No basis is available in the record to help us to identify this latter chief.

A private individual by name Peruṅṇṇḍai Virappana, son of Nandi Lakkuṣetti of Lēpākshi is stated in No. 166 of appendix C, dated in Śaka 1462, to have built for the god at Kālahasti a *maṇḍapa* on the hill called Nilagiri. He constructed a tank and founded an *agrahāra* also for the merit of his parents. His younger brother Chikka-Mallappa-Nāyaka made over part of his rights in the *dharmakartā-prasāda* at Virāpura, to a certain Sankayadēva-Uḍaiyar (No. 163 of 1922). The gift was made in the presence of god Virūpāksha on the banks of the Pampā.

53. In No. 41 of appendix C figures an agent (*kāryakartā*) of the king Sadāśiva, named Sūrappa-Nāyaka who appears to have held authority (*pāravartanam*) over the Tiruvadi-rājya. From No. 312 of appendix C it is seen that he was the son of Pottappa-Nāyaka of the Kāśyapa-gōtra. He is called the 'lord of Maṇināgapura'. We cannot be certain if he had any connexion with the Cheñji chiefs who claimed to have originally migrated from the said place. (*Annual Report* for 1918, para. 83).

No. 272 of 1921, dated in Śaka 1479, records a gift for the merit of Krishnamarājayya, son of Mahāmaṇḍalēśvara Rāmarāja. The latter is evidently the famous Aliya-Rāmarāja. Sūrappa-Nāyaka noted above appears in a record of Tiruvadi (No. 411 of 1921) dated in Śaka 1484 as an officer of the king and also in No. 79 of

1922, dated in Śaka 1488. Another well-known officer of the king named Vēlūr Nalla-Bommu-Nāyaka is mentioned in No. 257 of Appendix C, dated in the cyclic year Akshaya which corresponds to Śaka 1488.

54. The Karnāṭa king Śrīraṅga II, the son and successor of Tirumala I, is represented by seven inscriptions ranging in date from Śaka 1494 to 1506. No. 65 of Appendix C, from Tiruvāmattūr dated in Āṅgīrasa (Śaka 1494) is an interesting

Śrīraṅga II.

document registering the undertaking given by the people of the *nāḍu* (*nāṭṭār*) to the official committee of management (*Rājakārya-bhaṇḍāra*) that they would thenceforth allow certain privileges to the three classes of artisans, viz., blacksmiths,

Rājakārya-bhaṇḍāra.

goldsmiths and carpenters of the locality in accordance with the practice obtaining in Padaividu, Śēñji, Tiruvaṇṇāmalai, and Kāñchīpuram, and that if they should ever violate this promise they would pay a fine of 12 *poṇ* and suffer the twelve 'disgraces' (*kurram*) in consequence. A similar undertaking in respect of Naḍuvilkarai-parṛu is recorded in No. 378 of appendix B which comes from Tiruvadi.

No. 185 of 1922 is dated in Śaka 1494. This record suggests that Tirumala I must have relinquished the burden of government within a year after the issue of his Penugulūru grant (No. 1 of Appendix A, *Annual Report* for 1913). But from the reference made to Tirumala in this record with the royal titles it is perhaps to be understood that Tirumala was still alive and continued as emperor though only in name (*Annual Report* for 1899, para. 13). In this record Veṅkaṭayya-dēva-Mahārāja, the younger brother and successor of the king Śrīraṅga, figures as a local officer enjoying the *amaranāyakam* of the Chandragiri-rājya.

No. 194 of Appendix C, dated in Śaka 1504, which comes from Śrīperumbūdūr mentions a commander (*dalavāyi*) Gōpāla Tirumalai-Nāyakkar, who was a subordinate of Rāmarāja Veṅkaṭayya-dēva Mahārāja. This *dalavāyi* and his master have already been noted in No. 479 of 1919 dated in the same year. To the agreement given to the said *dalavāyi* by the temple managers (*śrīkāryam*), Sēnai-Mudaliyār and the *sthāna-samāya*, Ēṭṭūr Tirumalai Kumāra-Tātāchārya was a party on behalf of the temple. Tātāchārya seems to have taken part in this transaction in his capacity of the *śrīkāryam* of the Bhāshyakāra shrine of the place as stated in No. 190 of Appendix C, dated in Śaka 1516.

55. Veṅkaṭa I is represented in eight records ranging in date from Śaka 1512 to 1533. No. 195 of Appendix C, dated in Śaka 1513, mentions his queen Kṛishnāji-

Veṅkaṭa I.

amman whose treasurer (*bokkisham*) Gōpu made provision for certain offerings that were to be made on the monthly *tirunakshatra* day of Tirumaliśai-Ālvār. From No. 198 of Appendix C, dated in Śaka 1518, which is a document given by the

Ratio of the *po* to the *varāhaṇ*.

temple people to the *nagarattār* of Śrīperumbūdūr, it is seen that 140 *poṇ* were equivalent to 100 *Ghatti Veṅkaṭarāya-varāhaṇ*.

56. In No. 201 of Appendix C, dated in Śaka 1556, in the reign of Veṅkaṭa II is mentioned Ēṭṭūr Immaḍi Tirumalai Kumāra-Tātāchārya. This individual must have been a successor (and probably son) of Ēṭṭūr Kumāra-Tātāchārya noted in para. 54 above. The epithet Immaḍi probably denotes that he was the 'second' Kumāra-Tātāchārya. This personage is credited with the construction of the tank called Tātasamudram at Tenṇēri in Nos. 221 and 222 of Appendix C which have to be assigned to the time of Veṅkaṭa I. The former of these records states that, with the grace of the goddess Alarmēlumāṅgai, Tātāchārya repaired the tank which had breached—a work that is said to have been impossible for others to accomplish. The latter record states that the sluice (near which it is engraved) was founded by Tātāchārya with his own hands as auspicious for the successful construction of the twenty-three sluices carried on by him. In his two records found this year Veṅkaṭa II is called Ānegondi Veṅkaṭapati-rāya-Mahārāja. Might it be possible that the king was now settled at Ānegondi and therefore the epithet was attached to his name? In that case this will mark the beginnings of the settlement of the present representatives of this family at this place.

MISCELLANEOUS.

57. No. 413 of 1921 from Tiruvadi registers an order issued by a certain Chinnappa Nāyakkar exempting the five classes of artisans from the payment of the taxes like

Remission of taxes.

kānikkai, kattāyam, pākkū-kattāyam, talai-yārikkam, and tax on smithies which seem

to have pressed heavily upon them. These people were unable to pay them and almost decided to desert the village and migrate so as to escape the payment.

58. No. 234 of 1921 records that during a period of famine the worship in the temple at Tiruvallam was left solely to be managed by a Kōnappa-Nāyaka, son of Nandyālam Erama-Nāyaka, in return for which service he was granted certain privileges in the temple by the authorities. This Erama is most probably the chief or officer of the time of Immadi Narasimharāya, who had built a *mandapa* for the temple at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, page 131).

59. Nos. 264 and 267 of 1921 from the temple at Takkōlam dated in the reign of Vijaya-Gaṇḍagōpālādēva record some festivals and services instituted for the welfare of a feudatory chief called Madhusūdanadēva, the son of Tripurāntakadēva who claims to belong to the Pallava family and calls himself a Mahāmaṇḍalēśvara. This

Vijaya-Gaṇḍagōpāla.

Tripurāntaka should be the same as the minister of Chōla-Tikka (No. 34 of 1893)

identified by Mr. Venkayya with Madhurāntaka-Pottappicchōlan Manumasittaraśan Tirukkālattidēvar.

Another subordinate of Vijaya-Gaṇḍagōpāla named Śōlagangadēva is mentioned in No. 203 of Appendix C from Śriperumbūdūr. Nos. 227 and 234 of 1922 record an order giving effect to the king's grant of some lands registered in Nos. 226 and 233 by a certain Kāyapparāśar Tikkarāśan with the prefix Tyāgasamudrappattai added to his name; and at the end the inscription is said to be the *lipi* of Tikkarāja in Sanskrit. This must be an officer of the king and the same as the Tikkarāśar Viśaiyadēvan who makes a gift of land in the 29th year of Vijaya-Gaṇḍagōpālādēva (No. 464 of 1905) and who is also said to belong to Tyāgasamudrappattai. Hence it is not impossible that Madhurāntaka-Pottappicchōlan who is said to have issued the orders recorded in the two latter inscriptions and the Gaṇḍagōpāla denoted by the sign-manual given at the end may refer to king Vijaya-Gaṇḍagōpāla. It is not clear what the term Tyāgasamudrappattai means. We find a few other chiefs of this period bearing this epithet. A record of the 13th year of Rājārāja III mentions Tyāgasamudrappattai-Vimaraśan (Nl. 637 of Rangacharya's *Madras Inscriptions* Vol. II page 1137). Another (Nl. 219 *ibid.*) dated in the 9th year of Vira-Gaṇḍagōpāla gives the name Tyāgasamudrappattai Mallidēvaraśan. Tyāgasamudrappattai was probably a village which gave the family name to these chiefs. No. 300 of 1921 is a record of the 3rd year of Tribhuvanachakravartin Alluntirukkālatti Gaṇḍagōpālādēva. He is identical with Allun-Tikka-Mahārāja mentioned in page 116 of the *Annual Report* for 1920. The date of his accession was fixed alternatively at 1251 or 1224 A.D. of which the former seems to be the more probable one, since we find records of his dated in Śaka 1166 and 1168 while his regnal years nowhere go beyond the 7th year (No. 208 of 1894 and *Nellore Inscriptions*, N.L. 7).

60. Of the family of Śambuvarāya, there are a few inscriptions which belong to the reigns of Venru-maṅkōṇḍa Śambuvarāya (1323 A.D.) and Rājanārāyaṇa Śambuvarāya (A.D. 1337). A much earlier chief of this family named Ammaiappan Śambuvarājan is mentioned in a record of Vikrama-Chōla No. 232 of Appendix B). In No. 271 of 1921, dated in the 17th year of Rājanārāyaṇa Śambuvarāya we meet with a certain Pallava chief called Pullagaṇḍasiddaraśar, son of Pillaiyār Podukkamūr Siddaraśar who bears numerous high-sounding titles such as Samastamahimāṇḍalarājādhirāja, Rājaparamēśvara, Kāñchipuravarādhiśvara, Paramamāhēśvara, Lalitārdhachandrakhaṭvāṅgadhvaṇa, Samaraprachāṇḍa, Rudrāvatāra, Mallāpurivallabha, Basavaśaṅkararāya, in addition to those given to him on page 118 of the *Annual Report* for 1920. The Obalarāya mentioned therein as making a grant of land in Śaka 1325 in the reign of the Vijayanagara king Harihara II should have been an elder brother of Pullagaṇḍaraśar of the present record. In another inscription of Rājanārāyaṇa (No. 64 of 1922) mention is made of Viradamuḍittapāṇḍya-chaturvēdimāṅgalam. Viradamuḍitta-Pāṇḍya we have shown above (in para. 36) to be a surname of Vikrama-Pāṇḍya.

61. No. 361 of Appendix B copied at Tiruvadi is a record consisting of twenty-five verses in Tamil describing the donations made by a local chief, who is called Kāliṅgaṇ (verse 2), Kūttāṇ (verse 3), Tondaiyārkōṇ (verse 8), and Naralōkavīraṇ (verse 20), to the temple of Tiruvīraṭṭānam of that village. It is noteworthy that another inscription from Chidambaram in Tamil verse (No. 120 of 1888) contains a catalogue of gifts made to the Natarāja temple by a chief having the same descriptive epithets and that in two other inscriptions of Parākrama-Pāndya, Nos. 98 and 131 of 1908, copied in the Ramnad district, a certain chief called Uyyavandāṇ

Naralōkavīraṇ at Tiruvadi.

Kandadēvaṇ *alias* Gāṅgeyaṇ is reported to have made some provision for a service

called Naralōkavīraṇ-*sandi* and for the construction of a hall called Naralōkavīraṇ, probably after one of his surnames (vide *Annual Report* for 1909, paragraph 29). But as the Naralōkavīraṇ of this year is called Tondaiyārkōṇ and Manavilārēru (verse 11) (c.f. also Manavilkūttāṇ and Manavil-Tondaimāṇ of the Chidambaram inscription), he seems to be different from the Naralōkavīraṇ of the Ramnad record. The chief is stated in this record to have defeated the Pāndya in Kuḍamalai-nādu (verse 6) and to have conquered Kolai-nādu and Karukarāmalai-nādu. That he was only a chief and not a sovereign has to be inferred from the expressions Vēlāṇ-kuḍimudalāṇ, Tondaiyārkōṇ (verse 13) and Mannaippodunikki-taṅgōnukkākkiṇāṇ (verse 12). Eyil in the South Arcot district which is the modern representative of Manavil must have been the headquarters of this chief.

62. The examination of this place was undertaken during the year under review in connexion with a report called for by the Archæological Superintendent, Mr.

Śriperumbūdūr.

Longhurst, on the question of conserving the local Vishṇu temple. All the inscriptions of the place have been studied, and hereunder is put down a short note on the history and growth of the place, since it must be of some interest as relating to one of the popular Vaiṣṇavite centres of the south. Unlike the other famous seats of Vaiṣṇava culture and devotion such as Tirumalai, Tirupati, Conjeeveram and Śrīraṅgam, noted for very ancient temples of Vishṇu, it is important only as the birth-place of Rāmānuja, a teacher spiritually very great and highly learned. Epigraphically, the Śiva temple of the place seems to be more ancient than the Vishṇu temple of Ādikēśavaperumāḷ which deity was the cherished god of Rāmānuja. Even this Śiva temple does not appear to be very ancient since its earliest inscriptions belong only to the beginning of the 13th century A.D. At this period and till the middle of the 15th century the Śiva temple of Tiruppūḍiśvaram-Uḍaiyār was the chief religious attraction of the place. It was then not so humble or so obscure a shrine as it now is, for No. 207 of Appendix C belonging to the reign of Dēvarāya II and dated in Śaka 1352 (= A.D. 1430) refers to a *tirumadaivilāgam* (temple square) attached to this temple. This is the latest record found in the Śiva temple the importance of which evidently dwindled subsequently. As for the beginnings of the Vaiṣṇavite influence of the place, we find no traces of it prior to A.D. 1565, since No. 187 of Appendix C dated in that year is the earliest inscription referring to the Vishṇu temple. But traditionally speaking, this temple must have been in existence prior to the middle of the 11th century A.D. when Rāmānuja flourished.

63. The place is called in inscriptions Śriperumbūdūr and in literature Bhūtapurī which is found in inscriptions in the name of the Śiva temple viz., Pūḍiśvaram.

Ancient Geography.

In the 13th century it was a village included in the Māgaṇūr or Māgaḷūr-nādu of the Śēṅgāttukōṭṭam in Jayaṅgaṇḍaśōḷa-maṇḍalam. In later centuries the said kōṭṭam formed part of the Chandragiri-rājya. The village bore the surname Kaitava-kaitava-chaturvēdimaṅgalam which is given in the inscriptions ranging from the beginning of the 13th century to the middle of the 14th century A.D. And in a record of the 16th century it is mentioned merely as 'Chaturvēdimaṅgalam'. The place therefore appears to have been an *agrahāra* from early times. But to whom the title *Kaitava-kaitava* refers is not known and so we are not in a position to hint at the founder of the *agrahāra*.

64. The temple of Ādikēśava-Perumāḷ and the shrine of Bhāshyakāra seem to have come into importance and attained to much prosperity from the time of the later Vijayanagara king Sadāśivarāya. In A.D. 1565, a local chief makes provision for

offerings to the god and to 'Emberumānār' by paying money for the repairs and the improvements of the local irrigation tank. The temple was now under the management of a certain Parāṅkuṣa-Ayyāṅār. On this occasion provision was also made for the feeding of *paradēsi* Vaishnavas in a *Rāmānujakūṭa*. This suggests that the temple became by this time a popular place of pilgrimage for the Vaishnavas. In A.D. 1567 again, a chief by name Adaippam Chinnappa-Nāyaka made a gift of certain villages for the offerings of the god and of the Bhāshyakāra (i.e. Rāmānuja). This is the earliest epigraphical reference to the Bhāshyakāra shrine. It was now under the management of Parāṅkuṣa-Ayyāṅār. The donor made over his share in the offerings to his *āchārya* Uruputtūr Śēshādri-Ayyāṅār, son of Nallān-Chakravarti Śīrāyyāṅār.

65. In the reign of Śrīraṅga II in A.D. 1582, Gōpāla Tirumalai-Nāyaka, the *Dalavāyi* of Mahāmaṇḍalēśvara Rāmarāja Venkaṭayyadēva-Mahārāja gave the revenue of 500 *rēkhai-poṇ* realized from the village Vellakūttanperunallūr for the annual garden festival of the god and of Bhāshyakāra whose shrine was now managed by Ēṭṭūr Tirumalai Kumāra-Tātāchārya. In the reign of Venkaṭapatirāya (I) in A.D. 1590, the tenants of all the villages belonging to the Ādikēśava-perumāl temple and the Emberumānār (i.e. Bhāshyakāra) shrine responded to the request of a certain Rāghava-Nāyaka and agreed to contribute annually at the rate of one *kurunī* of paddy for every *kalam*, for the offerings of the god Ādikēśava, Chakravartitirumagaṇār (i.e. Śrī-Rāma) and Bhāshyakāra on the day of the *tiruppārvēṭṭai* (hunting festival). The Bhāshyakāra shrine which in A.D. 1582 was under the management of Ēṭṭūr Tirumalai Kumāra-Tātāchārya was in A.D. 1591 managed by Ayyāvayyaṅār. But again in A.D. 1594, this shrine was in the control of Ēṭṭūr Kumāra-Tātāchārya whose *kāryakartā* (agent) was Tiruvaraṅgam Appāvayyaṅār. In 1595 A.D. the shrine continued to be in the management of Tātāchārya but the *kāryakartā* now was a certain Varadayyaṅār. By this time special provisions for offerings to Tirumaṅgai-Ālvār and Tirumaliśai-Ālvār also came to be made. In A.D. 1594 a private individual made a donation for the expenses of the annual Mahānavamī festival. In 1596 A.D. (Manmatha) the Bhāshyakāra shrine is found to have been in the management of Tiruvaraṅgam Appāvayyaṅār who was *kāryakartā* to Tātāchārya in A.D. 1594. The management was probably vested in him temporarily by Tātāchārya since we find the latter returning to the management in the very next year. In this year provision was also made for the offerings of (the saint) Tirukkachchi-Nambi. The affairs of the shrine of Bhāshyakāra appear to have been in the management of the said Tātāchārya even in the years A.D. 1609 and 1611 while a son or grandson of his named Immaḍi Kumāra-Tātāchārya appears as the manager in A.D. 1634. The association of Tātāchārya and his successor with the Bhāshyakāra shrine at Śrīperumbūdūr in the inscriptions of the place suggest that at this period there was not such keen difference between the Vadagalai and Teṅgalai sects that is seen at the present day.

GENERAL.

66. From the inscriptions of this year a few points which are of interest to the research scholar may be noted here. These do not relate very much to the particular kings or their dates but throw some light on the life of the period to which they individually refer.

One of the several subjects that usually draw our attention in the course of our study of inscriptions is the ancient South-Indian temple with its life and polity. It was a powerful social and economic entity besides being a source of religious inspiration for the people. At the present day what immediately interest us in this connexion are the principles and system of the temple-management as reflected by inscriptions. By its very origin and

The Temple as an institution.

nature the temple was a corporation founded with the full co-operation of the local public and enjoying a very large and devoted patronage from the ruling king and his subordinates. It was the one institution common both to the ruler and the ruled enjoying the fullest advantages of their healthy co-operation. Royal patronage or co-operation took many forms, but the most common was the giving of villages or lands for the benefit of the temple. The other was making over to the temple taxes due to the State (No. 270

of Appendix B). Still another form was remitting taxes on lands gifted away to the temples. Thus did the chief or king at times co-operate with the donors to temples (No. 349 of Appendix B). A short note like this which has to go into an annual administration report cannot contain all that may be put down regarding this interesting medieval institution. Still a few outstanding points may be put down here.

67. Generally every temple with good status was in the management of a committee. In cases where there was no particular committee for this purpose, the village assembly acted as the trustee for the charities connected with the temple (Nos. 343 and 349 of Appendix B). Temple lands and charities were not all as a rule in the hands of some managers. There were cases in which money meant for certain services in the temple was left in the custody of the priests (*Vaikhānasa*) of the temple (No. 348 of Appendix B). There were instances where such recipients proved delinquent and compensation in land or money was recovered from them (*ibid*) by the king or his officers.

68. Just as the temple was in charge of its own committee or of the village assembly the central shrine of a temple was at times in the charge of a committee which would at times borrow money in advance and discharge certain obligations to the temple and make gifts to the temple on its own behalf collectively (vide Nos. 262 and 266 of Appendix B), and take up other similar responsibilities. Similar to the temple central shrine the temple treasury was at times in charge of a committee.

The committee was not a merely receiving and disbursing body. It possessed also administrative powers, like the selling of the temple land on suitable conditions (No. 321 of Appendix B). The surplus in the temple treasury was in some cases utilised for special purposes either with the consent or at the instance of the local village assembly (No. 208 of Appendix B). The temple bought and sold lands as necessary like any property owner and kept strict accounts of its assets and liabilities. There were cases of embezzlement and enquiry by royal commission in Chōla times and even subsequently. But there were also instances of honest management and accountancy. An inscription from Tirakkōyilūr in the

South Arcot district (No. 327 of Appendix B) relates that the temple committee recovered from a Śrī-vaishṇava Brahman ten cows on the evidence of an entry in the temple accounts that his grandfather had received ten cows from a chief named Piridigaṅgaṅ for the purpose of supplying curds for Brahmins fed in a *matha*.

69. The temple, whenever necessary, farmed out or commuted its revenue (Nos. 204 of Appendix B) and leased out its lands perpetually to private individuals receiving reasonable advance payment and agreeing to receive a certain amount annually thereafter (Nos. 321 and 325 of Appendix B). It transferred at will, if necessary, the obligations previously set upon one class of people to another (No. 281 of Appendix B), while in a few other cases the communal maintenance of a charity was agreed upon in spite of odds (No. 263 of Appendix B). If necessary, again, the communal responsibility for the conduct of the charity could be discharged and the charity entrusted to an individual (No. 268 of Appendix B). The temple in the south, moreover, appears to have been treated in the past very much like a modern Registry office, but with greater chances of its records lasting for a longer time than at the present day. This must have been the spirit under which inscriptions previously engraved on temple walls were scrupulously re-engraved when the structure was rebuilt, under official supervision (Nos. 486 and 487 of Appendix B). It is to

this habit of registration which has behind it a true business-like nature and historic instinct that the modern Research student owes so much of his accurate knowledge of the past and for which he cannot feel too thankful.

70. We have no clear idea of the ancient methods of irrigation and its maintenance. But inscriptions give bits of information which are interesting and useful to us in building up a connected idea in this respect. An inscription of the time of the

Ancient irrigation.

early Chōla king Madiraikonda Parakēśvarivarman (No. 206 of Appendix B) records the gift of some land by way of provision for the maintenance of the irrigation tank. The land was specially denoted on this account as *ēripatti*. On a later occasion land

ēripatti.

was given in recognition of services in connexion with the closing of breaches in

the tank in the time of the Chōla king Kulōttuṅga-Chōla (III) at Tennēri (No. 233 of Appendix C). No. 222 of Appendix C records that Ēttūr Immadi Kumāra-Tātāchārya, a great religious scholar and philanthropist of the 17th century, personally laid the foundation stone for one of the twenty-three sluices of the tank in the same village which had breached on account of a cyclone and that these were built by him. The breaches were so serious that, the record says, the repairing work had baffled the attempts of all other people. It may be incidentally mentioned here that in a number of records copied in the Nellore district which belong to the later and post Vijayanagara periods, provision was made for the proper maintenance of irrigation tanks by levying contributions of grain at the rate of one *kuñcha* on every *putti* annually. The grain so collected was to be entirely and scrupulously spent upon the repairs and upkeep of the concerned tanks.

71. A few other minor points of interest culled incidentally from the records of this year are put down below. An inscription from Tiruvallam belonging to the reign of the Chōla king Rājarāja I states that the chief Mummaḍiśōla Pōṣaṇ (Bhōja) as supervisor of the temple at Tiruvallam gave 600 *kuli* of land for the continuance of a charity founded previously by payment of some money into the hands of one of the *gaṇattār* (directors) of the village. The director's nephew or son-in-law who evidently succeeded him to his properties and rights did not continue to maintain

The *gaṇa* of the village.

the charity. No action seems to have been taken against him either by the

supervisor or the other members of the *gaṇa* to which his uncle or father-in-law belonged. The *gaṇa* does not appear therefore to have had a joint existence or responsibility. What the relation of the *gaṇattār* was to the village assembly is not known. That its functions were of an executive nature is clear from the expression *ālum gaṇattār* employed in inscriptions. The assembly of Uttamaśōla-chaturvēdimāṅgalam, which was an *agrahāra*, appears to have been a very close body consisting only of Brahmans possessing a high order of scholarship, culture and character (Nos. 240 and 241 of Appendix C). The meeting place of this assembly was known as the

The *Brahmasthanā*.

Brahmasthanā. It is interesting to observe from No. 230 of Appendix C

that formerly there was a quarter in Kāñchīpuram called Vikramaśōlapēṭṭai and from No. 403 of Appendix B that there was a street called Tirunāvukkaraśaṇ-tiruvīdi at Tiruvadi. So early as in the time of the Chōla king Uttama-Chōla dancing hall was in fashion in the temple and the structure built to serve the purpose of one such was called *nātakasālai-mandapam*. The fashion to call the pearl canopy used for the god Vishṇu in the temple at Tirukōyilūr (No. 350 of Appendix B) by the name Śaṭhagōpaṇ after the great Vaishṇava saint of that name is also noteworthy.

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